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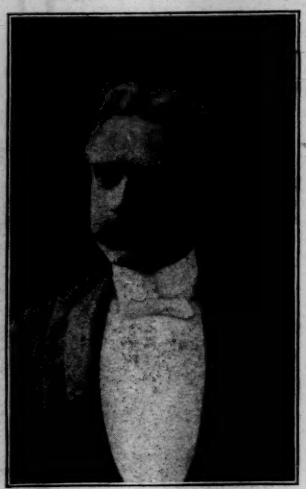

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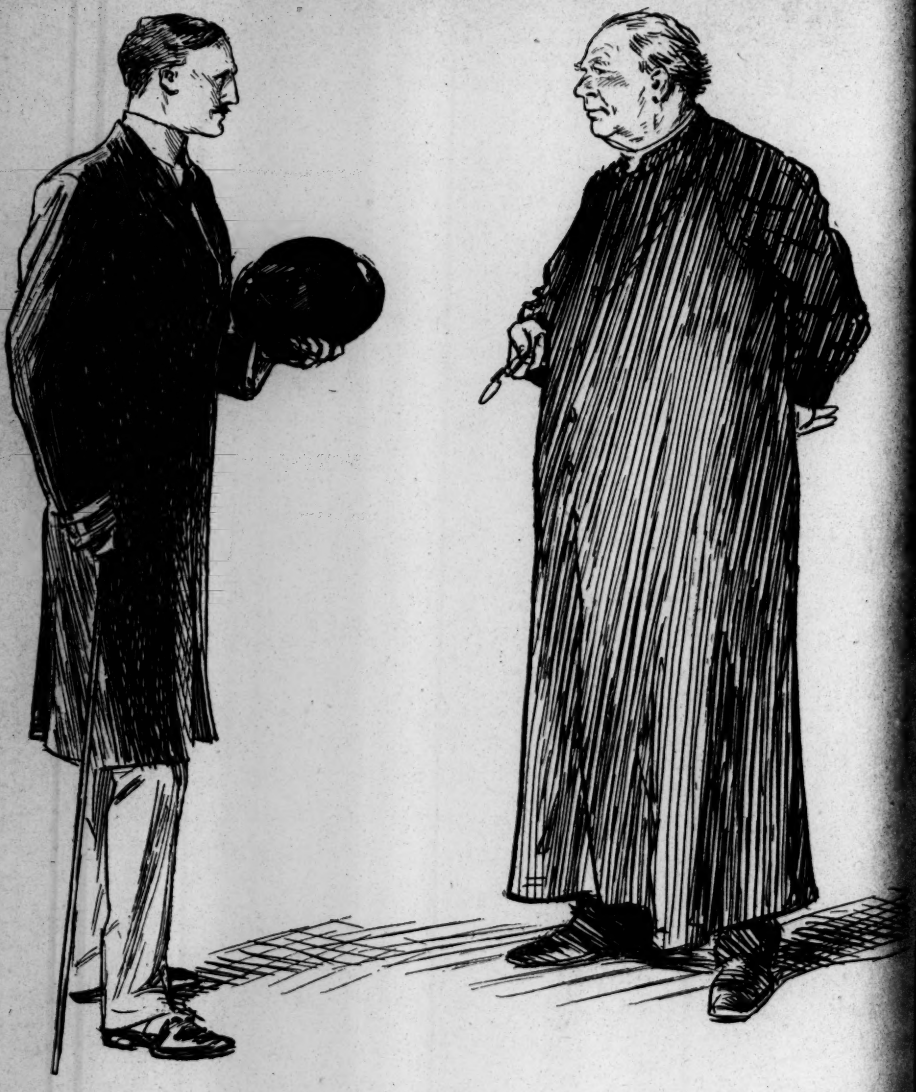

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. X.—(XL).—APRIL, 1909.—No. 4.

THE TIME OF THE CRUCIFIXION.

I.

ON entering upon the consideration of this much vexed problem, I make no pretension whatever of stating anything new; far less of suggesting any final solution. My intention is merely to propose a possible solution: in fact, the only one which appears to me probable (until fuller information comes to light). The scope of my paper is to aim at emotions of piety, rather than historical chronology or exegesis more or less profound.

I take for granted two ideas or principles as above and beyond discussion. (1) The truth, the authenticity, and therefore the harmony of the different accounts of the sacred writers: and (2) the fidelity, exactness, and freedom from any historical error, as also from all chronological interpolation (especially as far as the present question is concerned) of the Latin Vulgate version.

II.

Before taking up in detail the discussion of our problem (viz. the precise moment of our Divine Saviour's Crucifixion), and before beginning to explain the different texts which offer to give us the solution of it, let us refresh our memories by calling to mind the method of computation of time prevalent among the Hebrews in the time of Christ, as far as the hours of the day are concerned. These preliminary ideas are essen-

tial to the examination of the question, and to arriving at the solution of it.

III.

Various texts in the New Testament show us that the Hebrews employed two methods of computing the hours of the day; at all events, of the day-time, properly so-called, which began at sunrise, and ended at sunset; whereas the night hours began at sunset, and ended at sunrise.

The hours of the day (*horae diei*) were twelve in number, and were distinguished from those of prayer (*horae orationis*), which numbered four.

The total number of hours, reckoning from midday to midday, amounted to twenty-four.

In ordinary parlance both appellations or reckonings were employed—either when the exact distinction might prove useful, or when it was indicated in the context through circumstances sufficiently clear to the understanding of the reader or hearer.

IV.

The length of the day from sunrise to sunset was greater in summer than in winter. The longest days of the summer solstice (21 June) at 32° N. Lat. (at Jerusalem) contain, in round numbers, fourteen modern hours of sixty minutes. The shortest days of the winter solstice (21 December) comprise about ten hours. (Inversely for the night hours.)

Parallel to the variable length of the day, the length of the day-hours were subject to analogous variations.

The hour of the day (civil) oscillated between seventy minutes in June and fifty minutes in December.

The hour of prayer (liturgical) comprised, at all seasons of the year, three civil or common hours.

At the equinoxes, day and night were of equal duration; each of the twenty-four hours was of the same duration, that is, contained sixty minutes; just as each of the four liturgical hours and the four night watches contained one hundred and eighty modern minutes.

Sunrise and the commencement of the day, as also the first civil or liturgical hour, varied between 5 a. m. at the summer solstice, and 7 a. m. at the winter solstice. In like manner the close of the day at sunset varied between 7 p. m. in summer, and 5 p. m. in winter. At the equinoxes 6 a. m. and 6 p. m. marked respectively the beginning and the close of the day.

Consequently the third hour of the day (for example), fixed midway between sunrise and noon, oscillated between 8.30 a. m. in summer and 9.30 a. m. in winter, so as to coincide with our modern 9 a. m. at the time of the equinoxes.

The sixth hour was always fixed at the solar midday; that is, at the precise moment when the centre of the sun is in the plane of the meridian; since the Hebrews of those days were ignorant of, or did not take into account, the equation of time, and the mean time, given by our modern chronometers, in which midday coincides with the solar midday only four times a year, as everybody knows.

V.

Let us now come to the double division, or we should rather say the double denomination, evaluation, or extension of the hours during the day. (III.)

The division of the hours of the day into twelve is evidently indicated or supposed in the following passages of the New Testament:

St. John 11:9 — *Respondit Jesus: Nonne duodecim sunt horae diei?* These hours are clearly distinguished from those of the night: "Si quis ambulaverit in die, non offendit . . . si autem ambulaverit in nocte, offendit, quia lux non est in eo."

St. John 1:39—*Hora erat quasi decima*, when the two disciples of St. John the Baptist came to Jesus, "et apud eum manserunt die illa."

St. John 4:52—*Et dixerunt ei* [*regulo*]: *Quia heri hora septima reliquit eum febris.*

St. Matthew 20:1-16, in the parable of the householder who hires laborers, and sends them to work in his vineyard, speaks of the first hour of the day (*primo mane*); of the third

hour (*circa horam tertiam*); of the sixth and ninth (*circa sextam et nonam horam*); of the eleventh hour (*circa undecimam*); and of the evening or sunset, the twelfth hour (*cum sero autem factum esset*, i. e. one hour after the eleventh: "Hi novissimi una hora fecerunt").

In the Acts of the Apostles 2:15, St. Peter takes occasion from the fact of its being the third hour of the day (sixty-five minutes in the middle of May; in modern computation from 8.45 to 9.50) to convince the Jews that the supposed intoxication of the Apostles (whose language was understood by all) could not be the result of drunkenness, but rather the effect of quite another cause—the inspiration of the Holy Ghost.

VI.

Let us here remark, once for all, that among the Jews, as among the Romans, the night was divided into four watches or guards; as we should say nowadays in military or naval parlance sentries or watches.

The first began at sunset, the third at midnight, the second midway between the first and third; the fourth midway between the third and sunrise. Longer in winter, shorter in summer, in inverse proportion to the day, each watch comprised at the equinoxes three hours of sixty minutes, commencing respectively at 6 p. m., 9 p. m., midnight, and 3 a. m.

The exact moments of sunset and sunrise, especially in the clear atmosphere of Palestine, being, as they always are, easy to ascertain, the immediate points were fixed with a relative precision, but with sufficient exactness, from the movement and position of the moon and stars, the cockcrow, and other signs or indications, general or local.

VII.

The division of the day into four hours of Prayer, was the liturgical division, and consequently official and national among the people of God. It was exclusively used in the Temple, among the clergy, priests, levites, temple officials, and the public generally, among whom the Liturgy was of pre-

dominant importance, like everything else that had to do with the Temple, with public prayer, worship, and ceremonies—in a word, with the Law of Moses and of the Synagogue regarding worship or ritual.

This division of the day into four hours of Prayer coincided with that of the night with its four watches; and was often so employed with or without specification (§ III).[1]

The First Hour of Prayer or Prime, when the morning Sacrifice was offered,[2] coincided with sunrise, no matter at what time of year, and was announced to the City and its suburbs, from the top of the pinnacle of the Temple, by the trumpets sounded by Levites appointed to that office: and so on for the other hours. Prime oscillated, as we have said (IV), between 5 and 7 a. m., according to the time of sunrise. The Third Hour or Terce, varied between 8.30 and 9.30 a. m., according to the season; that is, midway between Prime and Sext. The Sixth Hour or Sext was always fixed exactly at midday. The Ninth Hour or None began midway between Sext and the evening Sacrifice, from 2.30 to 3.30 p. m.

Each of these four divisions or Hours of Prayer varied in length, from two hundred and ten minutes or three hours of seventy minutes in summer, to one hundred and fifty minutes or three hours of fifty minutes in winter.

The evening prayer and Sacrifice[3] were offered at sunset, varying from 5 p. m. in winter to 7 p. m. in summer, and at 6 p. m. at the equinoxes.

VIII.

The intermediate hours of the day (civil or common), second, fourth, fifth, etc., in liturgical parlance, were included in the corresponding liturgical hour so that each liturgical hour (*hora orationis*) comprised three hours of the day (*horas diei*), and was considered as lasting till the liturgical hour

[1] See Acts 3: 1. Petrus et Joannes ascendebant in Templum, ad Horam Orationis nonam, which, in the middle of May, a few days after Pentecost, would be about 3.15 P. M.

[2] Numbers 28: 4.

[3] Num. 28: 4. Exod. 29: 39.

next following—precisely like each of the four watches of the night.

IX.

Hence, for example, at the times of the equinoxes, Prime began at 6 a. m. and ended at 9 a. m., when the trumpet formally announced Terce, which in its turn lasted till the signal for Sext, at noon, and so on for the rest; so that the moment which preceded Sext belonged to Terce; and thus until the trumpet sounded for Sext it was perfectly correct to say, "It is the third hour." In other words, in our own liturgical way of speaking, "It is the hour for Terce," means that Sext has not yet begun.

X.

Let us, however, keep well in mind that in an age when clocks, timekeepers of precision, and even seconds and minutes were unknown; when a man was content with such accuracy as habit and experience could afford, not to mention the inhabitants of Jerusalem, who, thanks to the trumpets of the Temple, knew the exact hour four times a day, and might on that score think themselves favored, and also cleverer than their country neighbors in the matter of time-keeping: that (I say) a poor boatman of Genesareth or Tiberias, transported to Jerusalem, while feeling himself somewhat out of his element, troubled, upset by unforeseen events, terrible as were those of Good Friday, would have other matters to think of than to fix scientifically the exact times of the various incidents in the awful drama which he was witnessing, which he would fain have hindered, and which he little thought then of recording; and that, desiring forty or fifty years later, to recall and fix a time such as that of the condemnation of Jesus by Pontius Pilate, a solemn moment forsooth, as were all the others of the Passion, he would have been content, like everybody else then, to write with a little elasticity in point of time and say: *Hora erat quasi sexta.*[4] The time is true, be-

[4] St. John 19: 14.

cause inspired by the Holy Ghost; still, for all that, a little vague. Indeed one could scarcely expect more; a greater exactness would have been impossible to verify or even express: *hora quasi sexta* was all that could be clearly said to show that, on the one hand the Third Hour had sounded sometime before, and that the Sixth had not yet arrived; and on the other hand, that the time was farther from Terce than from Sext.

Let us not forget that it is a question of an interval of one liturgical hour, which, at the equinox, comprised one hundred and eighty modern minutes, from one sound of the trumpet to the next, that is from 9 a. m. to 12 noon.

At Jerusalem especially, in the neighborhood of the Temple, and when the actors in the Passion were all connected with it, it is but natural that the Evangelist should employ the liturgical reckoning, being the most ordinarily used both on account of its religious importance and simplicity, as also of its being the least liable to error.

In any case it is clear enough that, save for the punctuality of the four or five official trumpet blasts sounded by the Levites, and the few succeeding minutes, the remainder of the time between them could be reckoned and expressed but vaguely, whether speaking of the trumpet sound preceding or following.

XI.

We know, moreover, that beside St. John, the other Apostles and Disciples saw little or nothing of the events of the Passion: "Tunc discipuli *omnes,* relicto eo, fugerunt." [5]

As for Peter who, thanks to his friend John, had managed to insinuate himself among the guard of the High-Priest's Court, we can easily understand that after such an event as his threefold denial, brought home to him by the sorrowing glance of Jesus, he hastened to go forth so as to weep without interruption, and kept himself out of the way at a prudent distance.[6]

[5] St. Mat. 26:56. St. Mark 14:50.

[6] St. Mat. 26:75.

He and the others, overwhelmed with fear in some hidden corner of the city or suburbs, and at last either by instinct or from necessity reunited in the Supper Room or some friendly abode, yet not venturing to make inquiries as to what was going on, for fear of compromising themselves, were the most imperfectly informed as to the chronology of the passing events, which they only get to know of by more or less accurate and naturally divergent reports of eye-witnesses, and especially of the Apostle John.

After all, however, the facts are incomparably more important than the dates; and hence the conclusion that we must not be surprised at some inaccuracy on the part of the Gospel accounts in the matter of dates; and that these should be interpreted and understood as they are written, with all such elasticity as the truth of the text can allow, in conformity with the customs of those days; and also making allowance for the modern methods of measuring time with precision.

XII.

If now we come to expound and place the texts one against another, we shall see that not only is there no contradiction, but that they are easily reconcilable and mutually explanatory. We know already that the principal difficulty lies in the apparently hopeless disagreement between the texts in St. John 19:14 and St. Mark 15:25. St. John is describing the different events going on in Pilate's pretorium, such as the examination of Jesus, the appeal to the mob, the scourging, the crowning with thorns, the Ecce Homo, the renewed examination of the Accused, the fresh efforts of the judge to quiet the shouting and seditious mob, in a word his arguments and concessions made in his endeavors by means of irony toward them, and of pity toward Jesus, to calm His obstinate accusers. The Governor takes his seat on his tribunal in the place called Lithostrotos or Gabbatha. It is the eve of the Pasch: *Hora erat quasi sexta.* He said to the Jews: "Behold your King." A last and supreme effort on the part of the infuriated mob, and the sentence of condemnation is gained by force.

"It was about the sixth hour," an expression which in the writing of St. John merely means that it was nearer the sixth than the third hour—nearer 12 than 9 (VII and IX).

According to our own computation we may say it was eleven o'clock. Allowing some minutes for marshaling the procession, all was then ready to start at 11.15, perhaps even earlier. "Tunc ergo tradidit eis Illum ut crucifigeretur . . . Susceperunt autem Jesum et eduxerunt." [7] The proceeding was not long, rather was it extremely hurried.

The distance from the Pretorium to Golgotha was barely four hundred metres, hardly a quarter of an hour's walk. But let us suppose it took half an hour, in view of the Divine Victim's exhaustion, who with difficulty dragged Himself along beneath the heavy burden of the Cross, stumbling, falling from weakness and weariness, and yet goaded on, and made to quicken His steps. His meeting His Blessed Mother, Veronica, the women of Jerusalem, and His repeated falls on the irregular road, somewhat hindered His progress; while the aid of the Cyrenean quickened it. Calvary was reached soon after 11.30; let us say 11.45. The stripping of the Victim, laying Him on the Cross, and nailing Him thereto, would take scarcely five minutes.

The Temple trumpet had not yet announced the Sixth Hour of Prayer; it was only 11.50, and therefore still the Third Hour, according to the text of St. Mark, whose account times the exact moment of the Crucifixion: *Erat autem hora tertia, et crucifixerunt Eum.*[8]

This twenty-fifth verse of St. Mark continues and completes the twenty-fourth, and should be rendered: "It was the third hour when they crucified Him." That is, the trumpet of the Sixth Hour had not yet sounded when they crucified Him, and hence it was still the Third Hour.

The raising of the Cross would require some minutes more, demanding as it did considerable skill in order to place the foot of the Cross in the hole prepared to receive it. That being

[7] St. John 19: 16. [8] 15: 25.

done, the trumpet of the Sixth Hour sounds its funereal blast in the midst of the gathering gloom. It is midday, but a midday of darkness: *Et facta hora sexta, tenebrae factae sunt per totam terram usque in horam nonam.*[9]

It would appear that those who were absent from the scene were struck by the sudden and mysterious darkness, more than those who were eye-witnesses of it; for the three Synoptists mention it, while St. John says nothing about it. His intense love and sorrow, entirely directed toward Jesus and Mary, account for his not noticing minor details. This very fact is an evidence of the authenticity, independence, sincerity, and truth of his witness to the events which he records.

XIII.

Behold the Divine Victim raised upon the Cross at noon—the Hour of Sext! There He hangs in agony for three hours (i. e. civil or common hours), and at length breathes His last at three o'clock in the afternoon, the Hour of None. *Et hora nona exclamavit Jesus voce magna . . . Jesus autem emissa voce magna expiravit.*[10] It is then that the Veil of the Temple is rent from top to bottom, and the hearts of those assembled for the prayer of the ninth hour are struck with terror (Mark 15:38; Matthew 27:51). It is then that the earth quakes, the rocks are rent, the sepulchres are opened, and the dead arise to enter into the city, on the morning of His Resurrection, and announce the truth (Mat. 27:53) which had stirred the heart of the centurion (who, with his men, was guarding the Crucified), and made him declare aloud his belief in the Divinity of Christ.

No doubt, after this, these men made a full report of what had happened to Pontius Pilate the Governor, and so paved an easy way for Joseph of Arimathea, when he came to beg for permission to take the Body of Jesus.[11]

Probably, after all was over, they became the best informers

[9] St. Mark 15:33. St. Mat. 27:45. St. Luke 23:44.

[10] Mark 15:34-37; Mat. 27:46-50; Luke 23:44-46.

[11] Mat. 27:45-55; Mark 15:33-39; Luke 23:44-48; John 19:30.

of the Apostles and Disciples of the course of events on that memorable day.

The two thieves crucified on either side of Jesus, having suffered for less time than He, and being less exhausted, died after Him, when their legs had been broken, as was often necessary in order to terminate the victims' sufferings: the more so, too, on that particular day, when it was not desirable that the bodies should be left on the crosses during the Paschal Sabbath. But when the soldiers came to Jesus, who had already died at the Hour of None, they thought it useless to break His legs. However, in order to make sure, and perhaps moved by sentiments of humanity, one of them (*unus militum*) pierced His side with a spear, as St. John tells us, being present at the time, *et continuo exivit sanguinis et aqua.*[12]

XIV.

Meanwhile Joseph, the councillor, having already arranged with Nicodemus, goes in company with his colleague, the centurion (who had to make his report to the governor), to see Pilate and ask him for the Body of Jesus.

When once criminals were dead, their relatives and friends could claim their bodies, provided that their death had been duly and officially certified. Pilate, worried, nervous, a prey to remorse, and influenced by his wife, is astonished and almost regrets to hear of the death of Jesus, the Just One. Hence he gladly gives the requisite authorization, on hearing the centurion's evidence.[13]

XV.

Since the death of Jesus at the ninth hour, the darkness had somewhat dispersed; but the day remained gloomy, and the evening closed in apace. It might have been five o'clock when Joseph and Nicodemus, assisted by their friends, detached and reverently took down the Holy Body from the Cross.[14]

After a preliminary washing and hurried embalmment of the

[12] John 19: 34.

[13] Mat. 27: 58; Mark 15: 44; Luke 23: 50-53; John 19: 38.

[14] Mat. 27: 59; Mark 15: 46; Luke 23: 53; John 19: 38-42.

Sacred Body, soon after 5.30, it was laid close to where the Cross had stood, in the tomb of the rich councillor, who was happy and honored by being able to give a resting-place to the Sacred Body of the Redeemer in the sepulchre which he had made for himself in the rock.[15]

All these operations and the closing of the Holy Sepulchre being accomplished, the little band, consisting of the Mother and friends of Jesus, silently made their way back to the city. At this moment was heard the Temple trumpet announcing the evening Prayer and Sacrifice, heralding the beginning of the solemn Paschal Sabbath. It was the liturgical Hour of Vespers, and the moment of the setting of the sun. Coincidence truly mysterious!

XVI.—Summary and Conclusion.

11 a. m. Jesus condemned to death and delivered to the Jews by Pontius Pilate, the Governor.

11.45 a. m. Jesus is fastened to the Cross.

12 noon. Jesus is raised on the Cross.

3 p. m. Jesus dies on the Cross.

5 p. m. Jesus is taken down from the Cross.

5.30 p. m. Jesus is laid in the sepulchre, whence He will rise again the third day, at the rising of the sun.

Athanasius Avignon, O.S.B.

St. Augustine's, Ramsgate, England.

THE PHYSIOLOGICAL PSYCHOLOGY OF SCRUPLES.

IN the chapters on Mental Diseases and Spiritual Direction, and Paranoia, a Study in Cranks, of the volume of *Essays in Pastoral Medicine* by Dr. Austin O'Malley and myself[1] considerable attention is devoted to certain phases of advance in our knowledge of mental and nervous diseases in recent times, an acquaintance with which appears likely to be of advantage to the confessor and of benefit to his penitents.

[15] Mat. 27:60; cf. loc. sup. cit.

[1] *Essays in Pastoral Medicine*, Longmans, Green & Co., New York, 1907.

The subject of scruples is touched on to a certain extent, but it has seemed that much more might be said on this matter, and that the relative influence of the physical and psychical elements in the production of scrupulosity is important as showing how at times this bothersome feature of the spiritual life may be due entirely to causes that have little or nothing to do with spiritual things. Indeed, scruples apparently prove on investigation to be very often nothing more than manifestations of certain conditions of the mind and of the nervous system which can be better understood by the physician than by the clergyman, and better appreciated by those who are familiar with certain principles in the recognition and treatment of nervous and mental diseases than by others.

A scruple would, I suppose, be best defined in scientific language as an inhibitory impulse not founded on any sufficient reason. It is a motive that prevents the accomplishment of something, or occupies the individual's mind to the exclusion of other thoughts without any entirely reasonable cause or justification therefore. The etymological signification of the word gives from the figurative standpoint an excellent idea of its literal meaning. *Scrupulum*, the Latin word from which it is derived, is a small rough or sharp stone, bearing some relation to the Greek σκύρος, which denotes a stone chip. A scruple then is something that comes in our path and does not cause us to fall, yet may be the source of such a slip or bruise as to make it impossible for us to walk further or at least render progress very difficult. It may cause a turn of the ankle with confinement to bed, though then it is something more than the *scrupulum* or little stone, while usually it simply gives rise in us to such a dread of further hurting ourselves that we fear to go on. It is the fear rather than the actual hurt that is the compelling motive. A scruple is indeed so trivial a thing, as a rule, that it is often extremely difficult to understand just how it has been able to bring about the stoppage of action, the state of inhibition or moral impossibility to go on, which is so frequently associated with it and so characteristic of its influence.

Scruples in the spiritual life are usually referred to dreads lest something has happened, or more often may happen, that would put the spiritual life in danger. The intention of the individual in the matter is the best in the world—of that there is no question—yet the dread overhangs and paralyzes effort. Reason clears it up for the moment, yet it insists on coming back and bothering once more. Good counsel which inspires confidence may put it away for a good while, but it will reassert itself almost inevitably. After one scruple has disappeared, another somewhat different, though usually along related lines, comes to replace it. It is evidently the individual rather than the scruple that is at fault; and ordinary people fail to understand why men who seem to be quite rational should be so inhibited by "one poor scruple" even in some good that they are doing.

Sometimes there comes the forbidding thought that possibly there is such a lack of will power or of judgment as may set the individual, if not among the distinctly irrational, at least among those who are not well balanced in mind. The discussion of these problems then, with only the spiritual life in view, is, as can readily be understood, quite incomplete because they relate intimately to many phases of the psychic condition of the individual and his physical life. The study of the physical condition that underlies these psychic states throws much light on many difficulties, and affords as a rule not a little consolation to those bothered by scrupulosity, as well as to the persons who have their spiritual direction at heart.

Nothing is commoner for the physician who has much to do with nervous patients than to have them tell him about the dreads which frequently oppress them, that something untoward—they cannot tell what—is about to happen to them. At least once a week I have to tell patients to remember the expression attributed to St. Anthony the hermit in reply to the young man seeking a precious heritage of advice from the old saint that would serve to lighten his path in the spiritual life: "I am an old man and I have had many troubles, but most

of them never happened." It is not alone nervous patients, meaning by that those who come to physicians, who have dreads of things happening to them, but nearly everyone who lives much indoors and especially those who have not an absorbing and varied occupation. Even with an absorbing occupation, if there is not that physical exercise in the open air which burns up certain products of nutrition, these seem to prove irritant for nerve centres and people suffer from dreads. Often these are vague and quite without definite significance. Patients wake in the morning wondering what it is that is overhanging them, and it requires no little effort to shake off the feeling of some sort of incubus. It is surprising how often physical pain or fatigue will dispel these states of mind, for the time being at least.

It must not be forgotten that it is usually after sleep, during which for a considerable period the inhibitory power of the will over these dreads has been in abeyance, that they are likely to assert themselves most. The doctor finds as a rule that people who are suffering from functional nervous disease, and who have no lesion of any organ to account for their symptoms, are usually worst in the morning, that is they have many more sources of complaint; while toward evening most of their dreads and fears drop from them and they become quite bright and cheerful. In organic disease just exactly the opposite is true. Patients feel best after the long rest of the night, and become tired and complain more toward evening. People are much more troubled by scruples in the morning as a rule than in the evening. This has been attributed to the fact that spiritual exercises of many kinds are more commonly performed in the morning. While of course this is true, it does not tell the whole story, since it may be safely asserted that all the dreads are worst in the morning. Accordingly relief is often experienced from certain forms of scruples if the religious exercises are transferred to the evening hours.

It is curious to note how many cases involving nervous symptoms of various kinds illustrate, from the physical side,

conditions that are commonplaces in the spiritual life. When they occur in the course of spiritual exercises of various kinds, these symptoms often take on an apparent significance which really does not belong to them, and which they lose when viewed in the light thrown on them by a study of mere physical symptoms. Nothing is commoner than to have penitents fear that they have omitted something in their confession. No amount of attention is sufficient to enable them to overcome this dread of an incomplete confession. They have the best of intention in the world, and there is no question of their wishing to conceal anything, but in their excitement they forget to tell something. Usually it is not very important, but they worry about it. If allowed to repeat their confession they are not always relieved, for there is often something else that they have to worry about. The second time the sense of relief at having told everything will cause them to forget their act of contrition, or to repeat it so hurriedly that they are not sure about it, and so there is something else to bother about.[2]

Compare for a moment a case like this with the cases of the dread of having failed to do something that is important in

[2] Not a few of these cases in which confession is a source of worry for patients eventually come into the hands of physicians. Some of them at least become so worried over their confessions that they work themselves up into quite a nervous state. Not infrequently a patient who will have been getting along very well in that condition of nervous weakness which has been dignified by the name of neurasthenia (George Eliot once said we map out our ignorance in long Greek names), will make up her mind to go to confession, and the result will be quite a relapse into nervousness from which she was gradually convalescing. It is from such cases that physicians sometimes derive a prejudice against the effect of confession generally and will say that it disturbs rather than alleviates patients' minds. Occasionally even physicians may under such circumstances discourage patients from going to confession, though as a rule this is a mistake even from the medical standpoint. The fear of confession for no good reason continues to grow, and as the patient will not be satisfied without going, what is needed is discipline, only a single confession ever being allowed at a time and scruples being discouraged by reasoning, and not by permissions to make confessions good which were quite good enough before. (With apologies to Directors.)

their occupations in life with which specialists in nervous diseases are often brought into contact. A broker or lawyer gets out to the elevator in the office building or a merchant reaches the sidewalk and wonders whether he has locked the safe. He persuades himself that he has and goes on homeward; but by the time he gets to the elevated station his apprehension of possibly not having locked it becomes so strong that he goes back to determine the matter. He finds as a rule almost without exception that it was locked as he thought it was, though this fact will not help him much the next time such a dread comes over him. Sometimes by the time he has reached his home station on the elevated he is overtaken with the dread that when he came out of the office, after having gone back to see whether the safe was locked, he may in the sense of relief that had come over him in finding all in order, have failed to lock the door of the office properly. He will not be at peace unless he goes back to see about this. But even then he will still have some doubts that harass him: the window has been left open, or he failed to shut the transom properly or something may be wrong.

Just as this point is of service when transferred from the physical to the spiritual life, so there are many other analogies, though always analogies, that are of value in dealing with scruples.

Many people have the idea and are rendered extremely worried by it, that they cannot keep in a state of grace. Some of them, apparently with the best intention in the world, cannot go to confession at night with the idea of going to Communion next morning, lest in the meantime they should commit some sin. For this class of people the reception of the sacraments is always unsatisfactory unless Confession and Communion are rather close together and without their leaving the Church. It is not that they are especially weak, nor that they actually give way to sin, for if, having gone to confession the night before, they get the opportunity to go again in the morning before Communion, there is usually nothing worth while for them to tell. They are simply over-anxious and

fearful lest there should be anything. If they allow the thought that they are to go to Communion in the morning to get out of their mind at all they are fearful lest some other thought should have come in and been entertained, if but for a moment, that would make them unworthy of approaching the Sacrament in the morning. Reasoning is of little avail, and they continue to worry themselves and their confessors.

Doctors often see cases that resemble this very much where the worry has nothing at all to do with spiritual things or delicacy of conscience or any fear of the commission of sin. Some of our patients are very much afraid of dirt. There are many more of this kind of people than would ordinarily be imagined. They are usually extremely sensitive as to cleanliness of all kinds, but they are always afraid lest they should get their fingers or face soiled. Since in recent years so much has been written and talked of microbes, they refer their anxiety about cleanliness to the fear of bacteria; but these cases had been seen before bacteriology attracted so much popular attention, and this is only one of the excuses that are so commonly given for these unreasoning dreads. These people who fear dirt beyond measure wash themselves over and over again, ten, twenty even thirty times a day. Whenever they touch anything they must go wash their hands. They frequently so rub the skin off them that they become sore and develop various forms of artificial dermatitis because of the mechanical removal of the epidermis and the irritation of soap and water. No amount of reasoning will keep them from doing this. It may be pointed out to them that most people enjoy quite good health without any such solicitude about cleanliness, but that makes no difference to them.

They go on with their eternal washings in spite of the medical advice, and often become an intolerable nuisance to their friends. I was asked to see in consultation some years ago a young fellow of twenty who could do nothing for a living for himself and his mother though they needed his wages, because he lost position after position from his insistence on

having to wash his hands so frequently during business hours. When he got a new position he would for a while succeed in keeping himself from the severer manifestations of his affliction (for such it really was), but after a time it came back. Needless to say, he could not take many kinds of work; he did not care to handle books that had been handled by others before him and so, though he was a good bookkeeper, the very sight of an old set of books was enough to deter him from taking the position. I convinced myself that he was not at all what is popularly called a faker or more scientifically a malingerer. He was not trying to avoid work; he was a good worker so long as he could keep his position, but in spite of his good will there was great difficulty for him to get along. Milder cases of this kind one sees so often in a practice where nervous patients are frequent that after a while they cease to impress one.

The curious things that some of these people will do shows how deep-seated is their dread of dirt. Some of the women who are afflicted with the affection would not think for a moment of touching a door-knob; they make all sorts of excuses to wait for somebody else to open the door. Often they will not confess their unwillingness to touch an object that is handled by so many people. At the door of a store they will find some excuse to pause a moment until someone else opens the door. They would not think for a moment of handling a library book that had been used by others. They sometimes put themselves to considerable discomfort and inconvenience by refusing to touch the railing of a boat or railway station or the balustrade of a porch or even a house stairway. These patients are amusing when they come to visit the physician. Of course they are particularly careful about touching the doorknob in his house, and they avoid with diligent watchfulness the backs of chairs or the books or magazines that may be in his waiting-room, because patients have touched them. As a rule they are very reluctant to shake hands with a physician, and have many devices for avoiding this unpleasant courtesy. I have one patient who is extremely polite and used to allow

me to touch just the tips of his fingers. Finally when he got to know me better he said one day: "Please do not ask me to shake hands, Doctor; you know that you doctors have to handle so many unclean things that I would rather not have to shake hands each time."

We would rather naturally expect that a clergyman would not have scruples with regard to the possibility of inadvertent sin, and would have confidence enough in himself to know that with his will firmly fixed toward good he could not commit a fault, yet occasionally they are found (at least I am told so) almost as bad as the most scrupulous of their penitents in this matter. In the same way we might reasonably expect that physicians would not have this fear of dirt or mysophobia as it is called from the Greek word μίσος for dirt. Physicians do not escape however this physical scrupulosity, any more than clergymen the excessive spiritual scruples. I know one distinguished physician, a dear old professor, who has most of the symptoms of this curious affliction and who has as many devices as he has patients almost for avoiding having to shake their hands. The fact that he is a specialist in skin diseases makes it all the harder for him to follow his profession yet keep from possible contamination.

With regard to one of these cases, a young man who was rubbing the skin off his hands with his interminable washing, I was once asked by his over-worried mother whether I did not think that marriage might be good for him or might even prove curative. I do not know just on what principle friends had been suggesting the possibility that marriage might be helpful, but I suppose with something of the same idea that possessed people who used to advise marriage for the hysterical. Apparently on this same principle scrupulous people are supposed sometimes to be better off in convents or in the religious life. I do not think that either of these advices is justified by the known results. For both marriage and the religious life a firm basis of strong, sane, thorough-going common sense is the best guarantee of happiness for themselves, and above all happiness for others who are associated with

them. There is in both classes of cases, the over-scrupulous and the mysophobists, a certain lack of mental stability, and above all an absence of the "sweet reasonableness" that makes for personal happiness and that of others. Their own happiness seems out of the question unless they can discipline themselves into a rational attitude of mind toward their failings. The happiness of others can be best secured by their assuming as few obligations as are possible. Neither marriage nor the taking of vows changes the nature of the individuals, and these people have the source of their unhappiness within themselves.

There is only one panacea for these ills, physical and spiritual, and that is such discipline of mind as will lead to the formation of habits opposed to their unfortunate tendencies. These states are not actual insanities, though the French speak of them as follies, and use the same word for certain forms of insanity. Many of these curious indecisive states of mind in which people cannot make up their minds as to whether things are so or not, are grouped under what the French call *la folie du doute*—the doubting mania. They are of course looked at from another standpoint as forms of paranoia. This is the word that the old Greeks invented to express that a man is beside himself, or beside his own mind, and so unable to make it up rationally. Looked at from this standpoint the necessity for discipline becomes more manifest, and individuals thus afflicted, instead of nursing the delusion at the beginning of such troubles that possibly these are manifestations of some special tendency toward spirituality, will realize their danger from the ordinary physical and psychical standpoint.

A very interesting set of dreads are those associated with looking down from high places. Everybody experiences them to some degree. No one can look over the edge of a high building without a shudder. Even the workmen on high buildings must gradually accustom themselves to working at a height. Everyone who goes close to the edge of the Falls at Niagara has a sense of wanting to start back, and unless

a strong railing is just in front of them of good height, they are likely to be so uncomfortable while standing there that it quite takes away their sense of pleasure in the beauty and sublimity of the scene. This is known by the Greek name of akrophobia or the fear of a high place, and the condition illustrates very well the way in which dreads affect people. Practically everyone has the fear of great heights. Some people have a dread of even small heights, and a few get nervous at even a slight elevation above their surroundings if there is not something in front of them. Some people even cannot sit on the front row of a balcony in a hall or theatre, nor kneel in the front of a gallery or organ loft without experiencing an extreme feeling of discomfort that becomes almost painful, if for some reason they are required to continue in this position.

Some of them explain that the reason why they cannot be comfortable under such circumstances as require their looking down from a height is that it makes them dizzy and they fear that they may fall over; others say that they fear that they may be tempted to throw themselves over, and the constant necessity for resisting the impulse makes them miserable. How much there may be in these explanations is hard to say. These people are prone to find reasons for what they do, though their actions are usually without reason. The reasons found are often the result of after-thought—an attempt to explain to themselves as well as to others why they are bothered in this way. What is sure is that they have an intense sense of discomfort, a feeling of tightness round the chest that becomes almost a sense of suffocation if they persist in looking down from a precipitous height of any kind and a mental excitement rather poignant in character which lasts for a good while afterward. This is due to the effort to repress the dread and may result in loss of appetite and frequently causes disturbance of sleep during the night afterward, if the effort is persisted in.

These symptoms would seem to be purely physical and to have very little relation with anything that would interest the

spiritual director, yet there is a corresponding set of discomforts that sometimes prove very annoying in the spiritual life. I think I can say without any breach of confidence that there are more than half a dozen priests who have told me in the course of professional visits of the difficulty they experience in saying Mass at a High Altar. They have no difficulty at all in saying Mass on the level of the floor in a convent. Even being up a single step disturbs them but slightly. To be up the five or six steps of a high altar, however, completely unnerves some of them. They have the feeling that they may fall and so they have to cling to the altar at times. When they go to the side of the altar for the Gospel or for the ablutions they have to be careful not to approach anywhere near the edge of the step because their feelings almost overcome them. The effort to sustain themselves is so great that they become quite fatigued and often come down from the altar almost exhausted. With nearly all of these dreads there is a sense of suffocation. This sometimes gives these priests the feeling that they may faint and the difficulty about the finishing of their Mass adds to their anxiety. It is a species of akrophobia for a special condition.

The value of discipline in overcoming such dreads will perhaps best be realized from what happens with regard to the disturbing effect of looking down from a height when deliberate training to overcome it is instituted. All the workmen who now can be employed at heights without any difficulty, originally had at least some feeling of discomfort when they began to work in high places. This is in reality a physical and not a psychic manifestation. Ordinarily our eyes are fixed on objects near us, and a portion of our sense of equilibrium is dependent on this fixation of vision on steady objects not far from us. Anyone who has sat in a railroad train and had the curious feeling that his own train was moving when a neighboring car was passing will realize this. Whenever the nearest objects to us are not fixed, or when our immediate surroundings are so far from us that it requires a special effort of vision to fixate them, then a sense of insecurity invades the

body that requires a special effort to overcome it. This is the physical portion of the dread of heights, and the keeping-up of this effort tires and eventually exhausts the individual.

Workmen gradually learn, however, to overcome the necessity that existed previously for having some object of vision close up to them. After a time then, it does not make much difference whether they are ten feet or a hundred feet or even a thousand feet from the ground, they walk with as much confidence as if they were on *terra firma*. A board a foot wide on the ground makes a wide bridge over a muddy place. Up a hundred feet in the air it produces on the unaccustomed the feeling that there is almost nothing to walk on. The workmen overcome this by gradual habituation. Practically all the dreads can be overcome in this way. With regard to the dread of saying Mass at a high altar I have found that it could be overcome to a noteworthy extent by having the priest say his office while walking up and down on a high altar. At first he will stand or even have to lean against the altar with some tremor. After a time his movements will become freer and then he will become habituated as does the workman to the height. There are very few who cannot overcome their dread under proper discipline. As I finish this subject I feel sure that there are many priests who have suffered somewhat from this affliction who have not quite realized the cause of it and to whom some of this will be a revelation.

Since, as may be seen from what has been said, the dreads that are brought to the doctor's notice resemble in a striking way the scruples that are submitted to the spiritual director, some idea of the treatment that the physician finds of service will be interesting and probably valuable to the clergyman. It may be said at once that the most important form of treatment is by suggestion. We have heard much in recent years of psycho-therapeutics, and it is in ailments of the kind we have been describing, and in the breaking-up of habits of various kinds that psycho-therapeutics plays the largest rôle. Patients must be made to realize that their condition, whether it refers

to over-solicitude with regard to duties in ordinary life or duties in the spiritual life, is really morbid and due to functional disturbances in their mode of action. They must be made to see that their doubts are unreasonable, and that decided effort of their own will is needed in order to overcome the tendency to revert to doubts about everything that they do. Above all, for those who are bothered spiritually it must be made clear that there are many similarities between their condition and ordinary nervous patients, and that they are enjoying no special favor of spiritual trial nor on the other hand suffering any special persecution from unseen powers. This putting of many phases of the subject of scrupulosity on the plane of the merely physical and psychic at once simplifies the matter and encourages scrupulous individuals to overcome their troubles.

Of course this cannot be done all at once. Doubts come back in other forms. New explanations are needed. Encouragement must be given in many ways. In recent years there is a new term in medicine that has become a favorite. New terms are prone to be abused and made to cover much more ground than they ought to. This one, however, deserves to be considered with regard to these conditions. It is *psychasthenia* or weakness of psyche. The reason for the Greek word is that these people are not usually of a low order of intelligence, but they do lack a certain faculty of soul, the power to apply their intelligent conclusions practically to life and its problems. Psychasthenia now assumes most of the rôle that used to be assigned to neurasthenia. It is recognized that it is not a question of nervous system but of the force behind the nervous system or the way it is applied in action. Fortunately these people are much helped by suggestion, and by mental discipline their condition may be much improved.

There are many physical methods of treatment, however, that may be successfully applied in these cases. It is not an unusual thing to find that sufferers from dreads and scruples are run down in weight and are getting less sleep than they

ought to. For at least three-fourths of them an added hour or two of sleep at night and a gain of one tenth of their body weight in avoirdupois will be of decided benefit. It is almost a rule that such nervous persons do not eat much breakfast. They feel worse in the morning, and they have a decided disinclination to food at this time. Their appetite for their midday meal is pretty good and for the evening meal quite normal, but the average man and woman of the present day, living under ordinary circumstances, needs three meals a day. One of the first things then to be done is to dictate that they shall eat a heartier breakfast than before. If this seems difficult at the beginning, then certain tonic drugs should be prescribed to stimulate appetite. Needless to say, the appetite is not likely to improve unless the bodily functions generally are in good order, and this must be seen to at once, or the success of any other remedial measures is doubtful.

Not infrequently it will be found that such people have developed what may be called a scrupulosity with regard to their food as well as other things. They read here and there in the newspapers and in books, that this or that form of food is liable to produce indigestion or is difficult of digestion, and they eliminate it from their diet. One article follows another in this elimination until they are able to take only a very limited number of food varieties. This is practically always a mistake. Most of the popular articles on dietetics are nonsense. Much more of the so-called indigestion is above the neck than below it. Nearly everyone who stays much indoors and tries to lead the intellectual life has some discomfort during digestion. This is not increased by the quantity of food taken within certain limits nor by the quantity of liquid taken with the food, provided unreasonably large amounts are not taken. Indigestion is especially likely to be troublesome if patients think much about this subject. At every moment every portion of our bodies is producing a sensation which we can appreciate, if we let our minds dwell on that particular portion of our body sufficiently to allow the sensation to become manifest. It has been well said that a regu-

lar boiler factory of sensations is streaming up to our central nervous system at all times. We have learned to neglect our sensations except when they assume a certain intensity or when for some purpose we deliberately pay attention to lesser degrees of sensation. We can render ourselves very miserable, however, by keeping our attention fixed on particular portions of the body, for we are sure to find sensations present in them and these persistent sensations become extremely discomforting if dwelt on.

The usual advice then for these patients is to forget their supposed digestive discomfort, eat a rather large variety of food and in general build themselves up. Sources of worry that prevent this must be removed. At times of emotional stress their symptoms are much more notable. One of my patients who doubts whether he locks his safe and his office door, knows now when these doubts begin to assail him beyond a certain degree, that he needs to have his physical condition seen to. Three times in half a dozen years he found that he has come to neglect his eating and has lost in weight, and then these symptoms have become more marked than before. This same thing is true of scruples, and indeed the two conditions are so like one another that nothing else could be expected.

There are certain drugs that seem to make people less sensitive, less likely to be disturbed by their emotions. Especially when there is disturbance of sleep one class of drugs, the bromides, often acts like a charm in lessening the mental disturbance and diminishing the doubts that have come to exist with regard to nearly every form of activity in life. There are certain drugs that seem to make people much less sensitive to the annoyances that give rise to doubts and scruples in the physical and psychic life, and that would doubtless act the same way with regard to the *offendicula* of the spiritual life. Needless to say these people must never be given opium in any form, nor indeed any of the habit-forming drugs, because they are especially liable to form habits of all kinds. Between regulation of diet and sleep, however, and the ad-

ministration of certain stimulant and soothing remedies probably as much could be done for scruples as the physician is able to accomplish for their physical analogues, the dreads and worries of the physical life, and this is not a little.

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MEMBERS OF RELIGIOUS ORDERS COLLECTING FUNDS.

BY a decree of 27 March, 1896, the S. Congregation of Bishops and Regulars sought to check some of the abuses arising from indiscriminate appeals for charity by persons claiming to be professed religious and wearing the garb of some recognized Order. The lack of uniform modes of authorization had not only enabled impostors to collect money under false pretenses from the charitably disposed, but also had induced some members of religious Orders to make mendicancy their business, and thereby caused a gradual departure in certain communities from the religious spirit, and not infrequently drew discredit upon the Orders whose superiors appeared to sanction the abuse. This decree applied directly to religious Orders of women, whose conduct in such matters would naturally be more open to criticism.

A recent act, dated 8 May, 1908, issues similar restrictions and regulations affecting the religious communities of men, whose members are sent out of their houses to collect for charitable purposes.

As the latter decree makes no distinction in regard to the particular countries or the local conditions for which it is chiefly intended, it will not be judged amiss if we direct attention to certain features of the legislation which, as they deal with privileges and exemptions, seem to call for some discrimination in their practical application.

The first paragraph of the regulation deals with the mendicant Orders. It allows them the privilege of collecting in any diocese in which they have a convent, without the special permission of the Ordinary. They require only the authoriza-

tion of their own religious superior, since the fact that the convent was established in the diocese by the permission of the Ordinary is supposed to be sufficient approval on the part of the diocesan authorities of the methods by which the mendicant community gains its support. Outside the diocese in which these religious have a convent, they must, of course, obtain the leave of the Ordinary for collecting in his diocese. Once granted this permit is good, however, until expressly revoked by the bishop of the diocese where the collections are made. The term for making collection is limited in such a way that no member of the Order can continue the quest longer than one month at a time in his own diocese, or for longer than two months outside the diocese. But this limitation is intended to conserve the religious interests of the individual who collects, rather than to limit the quest for alms, since apparently another member of the community may take the place of the previous collector, and so on for an indefinite period of time.

Regarding religious institutes which are not classed as mendicant, the privilege of collecting for charitable purposes, outside the territory or sphere legitimately assigned them by the terms of their foundation, is much more restricted. The decree prohibits religious who are not mendicants from collecting without previously having obtained the permission of the Holy See. After this the bishop of the diocese is to give his written consent, which is to be secured by the superior of the religious who is sent to collect. No exemption from the rules is to be recognized unless it can be supported by written authorization from the Holy See.

Religious who wish to collect for foreign missions must present letters of authorization from the respective apostolic vicars or prefects of their territory, and also from their own religious superiors. The Holy See wishes that they have, moreover, an authorization from the S. Congregation of Propaganda, in due form and of a date which is recent.

Ordinaries who allow religious to collect in their dioceses under the above-mentioned conditions are to certify their con-

sent in writing, which is to be done on the face of the original document of authorization, with due details as to name, time, and place, in order to prevent misunderstanding or misuse. If any religious, whether mendicant or otherwise, misapply his privilege or give scandal, the bishop is empowered, as special delegate of the Holy See, to order him back to his convent, and to notify the superior of the inordinate conduct of such religious. If the superior fails to coerce his subject properly, the Ordinary is to report the matter forthwith to the Holy See. The foregoing are some of the chief provisions of the document in question; the full text is given in the *Analecta* (pp. 455-9).

Two questions present themselves to the American reader of the decree.

1. Who are the *mendicant* Orders here referred to as enjoying the special privilege of collecting funds within their own territory, independently of the customary control which the Ordinary has been hitherto supposed to exercise in such cases?

2. Does the privilege extend to the members of recognized mendicant Orders in the United States? And, if not, do the restrictions which, according to the terms of the decree, apply to the other religious Orders—namely, that they obtain permission from the Holy See for collections taken up by their members within or outside the diocese in which they reside—do these restrictions bind the members of the mendicant Orders in the United States or wherever they enjoy the same missionary and pastoral privileges which are universally accorded to them in English-speaking countries?

The first question is answered by canonists in a way which leaves it somewhat doubtful whether the common application of the term *mendicant* may be extended beyond the Dominican and Franciscan Orders, which include the Minor Conventuals, the Capuchins, and Tertiaries who follow the rule of St. Francis. In general, the name is applied to Orders which by the terms of their original Constitution are prevented from possessing property (*bona immobilia*), whether personally or in common, that would yield them a regular income or sup-

port. In other words, they were intended by their founders to live solely by alms. Some canonists include in this category the Hermits of St. Augustine, the Carmelites, the Minims, the Jesuits, the Servites, and the Passionists.[1] But the present Roman Canon Law groups under the head of mendicants the Dominicans, the Franciscans (Friars Minor), Minor Conventuals, Minor Capuchins, Regular Tertiaries of St. Francis, Augustinians (Hermits, Calced and Discalced), Carmelites (Calced and Discalced), Fathers of Mercy (St. Peter Nolasco and St. Raymond, reformed by P. Alfonso di Monreale), Trinitarians (Discalced), Servites, Minims (St. Francis of Paula), Hospitallers of St. John of God, and two orders not much known in America—the Romitani of St. Jerome, and the Institute of Penance, founded by Blessed John Varella in 1752. These Orders, leading a community life, are pledged not only by the three vows of chastity, obedience, and renunciation of personal property, but are moreover debarred from common ownership or income by which a community may ordinarily secure itself against the necessity of appealing to charity for its sustenance.

How far this requirement of absolute poverty has in course of time and by authorized means been altered in respect of the different Orders known as mendicants, need not concern us here, at least in so far as it illustrates the understanding and application of the decree.[2]

[1] Taunton, *Law of the Church*, p. 428.

[2] In England where the missionary conditions were much the same as in many parts of the United States and of other English-speaking countries, the privileges of the mendicant Orders have been in a measure recognized by the diocesan authorities. Thus the Fourth Council of Westminster decrees with reference to the Orders of men collecting in the dioceses of England:

"Quoad Fratres Ordinum Mendicantium, qui juxta privilegia a Sancta Sede concessa ad colligendas in sustentationem conventus eleemosynas exire solent, omnes eorundem Superiores monendos arbitramur, privilegium quo gaudent intra dioecesim ubi conventum habent, nullatenus extra dioeceseos limites, nisi ab Ordinariis locorum praevia in scriptis accepta mendicandi licentia, sese extendere." (*Decret. XVI.*)

The Council makes it plain, however, that where the members of re-

Assuming that the term applies to the Orders here mentioned, the question arises: Does the above-mentioned privilege permitting the members of mendicant Orders to collect without leave of the Ordinary extend to the religious as they are commonly found in the United States of America? The decree itself makes a distinction which, although easily passed over, must be taken to have decided weight in this connexion. The opening words read: "Regulares, qui *mendicantes vocantur et sunt* ex institutione Sedis Apostolicae cum sola licentia Superiorum suorum eleemosynas quaerere valeant in dioecesi, ubi erectus est conventus. Ordinariorum licentia necessario censenda est data in ipso actu quo conventus fundationi consensum praebuerunt." The words "qui mendicantes vocantur et sunt" would answer the doubt whether the religious who, as is commonly the case with us, enjoy the ordinary pastoral prerogatives of our secular clergy—missionaries in reality if no longer in name—must be classed as mendicants. Even where these religious do not exercise the actual jurisdiction of parish priests they can hardly be called mendicants, since they derive an income from schools and colleges or similar institutions which places them in the condition of persons who earn a professional livelihood, and are not supposed to live merely by alms collected under the plea of Christian charity.

But if there is really no distinction which practically warrants a different application of the above decree to the religious in America, commonly classed as mendicants by reason of their Constitution and Rules, the further question arises, whether the bishop is empowered to enforce the restriction which de-

ligious communities exercise pastoral care or manage diocesan institutions, the bishop has full right to direct and control their methods of obtaining and disbursing funds, as prescribed in the order of episcopal visitation. (Cf. *Council. Prov. Westm.* IV App. XI. "De Bonis Missionariorum Regularium.")

The Third Plenary Council of Baltimore does not enter into the matter, but merely prohibits the collecting of funds for lay brothers (and sisters) outside the diocese without permission of the Ordinary. (Cf. Tit. II n. 95.)

mands from other religious that they obtain the sanction of the Holy See for any extended quest in the way of collecting alms. Nominally the bishop has no such right. Yet the discrimination is one that bears hard upon the non-mendicant religious communities where members are to all intents and purposes under the same obligation of occasionally appealing for alms in support of their institutions and the carrying-on of their missionary work as devolves on the mendicant Orders. There is no difference, we fancy, whatever in the status of our religious, whether they are regulars or mendicants.

It is a question that seems to require some definition, unless legislation is to remain a dead letter; for in this case it is not a matter which the principle of necessity dispensing from law would settle, without causing some confusion.

THE BLINDNESS OF THE REVEREND DR. GRAY:*

OR

THE FINAL LAW.

CHAPTER XVI.

RÖSLEIN ROTH.

WITH something very like fear and trembling, Henry Liston watched and waited the result of the next day's experiment. He had little hopes that Delane would keep his engagement. And these hopes almost faded away, when, at half-past twelve, the little maid came in and asked that the artist might have a second bottle of porter at his dinner.

"He does not eat as much as a child," said Katie, with tears in her eyes, "and he says he fears he'll never get through the day."

Henry Liston paused. It was a crisis in his life. Would he be equal to it?

"Yes! you may give him another bottle," he said at last, con-

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scious of great weakness. But then, to make up for it, he added with the most invincible determination:

"But only one, mind!"

"Very well, sir!" she said.

He remained inside doors all day, although he had some business at the schools and elsewhere; but he carefully kept away from the dining room where Delane was working, although his ears were alert to catch every sound. At first, that is, immediately after dinner, Delane was gay, and musical. He sang "My Pretty Jane", probably out of gratitude to Katie, and evidently intended for her ears, for Katie seemed to hear more knocks at the front door that day, and to linger on more various duties in the hall, than ever before. But at two o'clock there was silence; and Henry knew the tragedy had begun. There were four hours yet to the time of release and refreshment, and it was difficult to say whether the artist or the priest suffered more during that time. For the latter's senses were on the rack the whole time, he had been so penetrated by the reasoning of the artist; and his imagination, like that of all sensitive and kindly people, ran far ahead of reason, and conjured up all kinds of doleful possibilities. Would Delane collapse? Would he break down physically, and fall off the ladder? Or would the fagged and jaded brain give way, without the accustomed stimulant, and the fellow become delirious? And then, what would the public say? They'd say, that for the sake of the price of a bottle of porter, the life of that poor tradesman had been sacrificed. It was a melancholy reflection, or rather anticipation; and when four o'clock struck, and his own dinner was placed on the table, he asked in a tone of pretended ease, concealing some real agitation, whether Delane was working steadily in the dining-room. Katie seemed unable to reply. He repeated the question. And Katie said:

"I think he is, sir! But—but—he may be dying," and burst into tears, and fled from the room.

Then, deeply agitated, the young curate rose up from his untasted dinner, and going over to the dining-room, he knocked. There was no reply. He opened the door trembling, and found the artist in a heap on the floor, which was splashed all around with paint. He rang the bell violently, and Katie came in, and flew at once into hysterics. Then he flung a pail of cold water

on the prostrate artist. It had no effect beyond a convulsive shudder which at least showed that he was alive. Bewildered and terrified, the young priest looked around, and his eye caught the stately row of porter-bottles that were ranged on the side-board. A happy, but sacrilegious thought struck him. He rushed into the room, brought back a corkscrew and a long, deep, crystalline tumbler, drew the cork, and filled the glass with the foaming liquor to the brim. Holding it to the artist's lips, he held up his head with the other arm. A convulsive shudder passed through the frame of the prostrate man. The next moment, he had flung the whole of the liquor down his parched throat; and holding up the tumbler, he said, in a sepulchral voice:

"Quick! Again!"

Henry drew another cork, and filled the tumbler. The artist flung the contents down his throat again, and held out the empty glass, murmuring:

"Once more!"

Once more the glass was filled and emptied; and then the artist rose, and said, in a dramatic undertone:

"Richard is himself again! But," he continued, regarding the young priest with a severe look, "'twas touch and go! Never, never, never, attempt such an experiment again!"

"Are you better?" said Henry Liston, in lieu of something more appropriate.

"Better? Yes. If you mean, am I snatched from an early and premature grave? Yes, I am. But I shall carry the marks of this experiment to my tomb."

"You must be an awfully delicate fellow," said the young priest, "that you cannot go for a couple of hours without drink!"

"Delicate? Physically? No. I am as strong a man as there's in Ireland. Mentally? Yes. 'Tis the fagged and weary brain."

And, as if to support the fagged and weary brain, he leaned his head on his hands, and seemed to weep.

"At three o'clock," he said, "I knew I was near the fatal collapse; but I'm an honorable man. I had given my word; and I meant to keep it, if it cost me my life. At half-past three, I became delirious. My senses swam. My brain reeled. My intellect tottered to its foundation. I was out on a lonely desert. I saw nothing but glistening sands all around, and a pitiless—pitiless—sky overhead. I watched my camel's eye. I knew the

instinct of the beast would scent water from afar. In vain! Nothing but sand, sand, pitiless sand everywhere. At last, my beast raised his head and sniffed the air. 'Ha,' said I. 'At last! At last!' I looked! Alas! 'twas only the desert mirage—the mockery of Nature over its dying child!"

The artist paused for a moment, and then continued:

"Four o'clock struck! The scene was changed. I was out on the desert ocean! It was 'water, water, everywhere, but not a drop to drink.' 'And slimy things did crawl with legs over a slimy sea.' It was awful. Again, the pitiless sea, the brackish water, the sun looking down and laughing with his pitiless stare. The albatross! I shot it! It hung around my neck! I stroked its plumage! The Ancient Mariner! The ribbed sea-sands! The wedding guest! Why dost thou hold me with thy glistening eye! My God! my mind is wandering again! Quick! Quick! Quick! Your reverence! Or you'll have a hopeless maniac on your hands!"

Henry opened a new bottle, which went the way of its predecessors. He wished this child of genius was far away.

"Ha!" said the child of genius, "There! The mental equilibrium is restored again. But what a dream!"

He was plunged in a deep reverie. A faint knock was heard, and Katie put in her head.

"Is he—be—better?" she blubbered.

"My pretty one," said the artist. "Yes! He is better. Weep no more!"

"If you come into the kitchen, and rest yourself," said Katie, quite unheeding her master, or his dinner, "maybe you'd be able to go home all right!"

"Thanks, my angel!" said the artist, rising up wearily, and stumbling a little. "Let me lean on thee! There! Now, I shall be able to recuperate."

Henry Liston sat down to a cold dinner, heated only by a mental debate: Is this fellow a consummate humbug and blackguard, or a fallen angel?

He decided to submit the matter to the superior judgment of his pastor, as all good and inexperienced curates should do; and he wrote a short note to the effect that things were not progressing rapidly, and that if the contractor could take back the child of genius and send an ordinary worker, it would be better for the progress of the work and eventually for the pastor's purse.

The result was a pastoral visit next morning. About ten o'clock, Dr. William Gray drove up, and entered the curate's house.

"Well! This fellow is doing nothing? Just what I expected. Where is he?"

Henry pointed to the door of the dining-room. The pastor strode over, walked in unceremoniously and glanced around.

"How long have you been here?" he said to the artist.

"Par'n?" said the artist, pretending to be very busy.

"I say how long have you been here? When did your master send you here?"

The artist ran his fingers through his hair, and said, meditatively:

"I think this is the third—nay the fourth day of my labors on these premises."

"And the last!" said the pastor. "Put on your coat, and leave the house at once!"

"What? This is an outrage!" said the artist grandly. "It's a libel on my profession—it's an—"

"Put—on—your—coat!" said the pastor more impressively, "and be quick about it!"

The artist put on his coat.

"Are these your paints and brushes, or your master's?"

"I have no master," said the artist grandly. "That day is gone!"

"Well, your employer? Are these your paints, or your employer's?"

"If you mean the person who pays me stipulated wages for my Art—yes, they're his!"

"Then, leave them here, and quit at once!"

And because the pastor looked threatening, and was, moreover, a stalwart man, the artist obeyed: muttering:

"I shall consult my lawyer about this outrage on myself, and the profession I represent!"

The pastor slammed the door behind the expelled artist. There was a sound of weeping afar off from the depths of the kitchen.

"A most consummate blackguard!" said the pastor, entering Henry's room. "I'll send down a message to C— this evening, that will make his ears tingle. It seems impossible to get a decent or honest tradesman to-day. Rights of labor! The down-

trodden laboring man! We are coming to a strange pass in the history of things."

From which Henry Liston, with some perturbation of spirit conjectured that his pastor was now in one of his angry and sarcastic moods. He was hoping, silently hoping, that the great man would speedily depart. He almost regretted having sent that letter.

The pastor turned around, and surveyed the room.

"He did nothing here, I suppose?"

"Nothing!" said Henry.

"What's that?" pointing to a piano.

"A piano," said Henry. "A Collard and Collard!"

"A what?"

"A Collard and Collard," shouted Henry. "The best makers."

"And what do you want it for? Surely, you can't play!"

"Oh, dear, yes," said Henry Liston, who thought it well to use a little bluff. He went over and sat down, and ran his fingers up and down the keys. Then he stopped.

"What do you call that?"

"The first part of a prelude by Bach?"

"Bach? Who was he?"

"A great composer. You often heard of Bach, I suppose!"

"Never, thank God. And how long now were you learning that rubbish?"

"Oh, it took years upon years," said Henry. "That art is not acquired in a day."

"I should say not! That leaves you without a notion of your Moral Theology, I suppose!"

He had gone over to the bookcase; and with his dim, gray eyes close to the glass, he was peering along the rows of books. Henry's heart was beating rather wildly.

"H'm! Goethe! Is that the German infidel and profligate?"

"Well," said Henry, "he wasn't exactly a saint."

"I should say not. What is *Sammtlichte Werke?*"

"His entire works—*Opera Omnia!*" said Henry.

"Let me see one of them!" said the old man.

And Henry was reluctantly obliged to find the key, and he handed down a volume of Goethe at random.

"Can you read this? Or, is it all the usual humbug and pretence of young men nowadays?"

"I know a little German," said his curate, modestly. "I can read it although I cannot speak it!"

"H'm," said the incredulous pastor. "I'll bet you can't read a line of it. Here! Read this! It looks like verse!"

And Henry took the book, and read in his best Westphalian accent the "Heidenröslein".

"H'm!" said the pastor. "Can you translate it?"

"Of course," said Henry, giving the verse a free translation.

"How is that the chorus runs?" said his pastor, holding his head down in an air of listening attention.

> Röslein, Röslein, Röslein roth,
> Röslein auf der Heiden.

repeated Henry.

"And it means?"

> Little Rose, Little Rose, Little Rose so red.
> Little Rose upon the heath!

The pastor poised a pinch of snuff between his fingers, and looked sadly through the window.

"Good God!" he said at length, "and is the Irish Church come to this? And what in the name of heaven are the superiors of colleges doing to tolerate this outrageous nonsense?"

"It wasn't in college I studied Goethe," said Henry. "They knew nothing about Goethe there. It was in England."

"Of course! There's what I'm telling the bishop this many a day. 'You're sending our young priests over there,' I said, 'to become half-heretics. In the name of God keep them at home; and let them learn their Moral Theology!'"

"It's never any harm to become an educated man!" said his curate, stung by his sarcasm.

"No! But what is education? Do you call that rubbish—and I suspect there's some double meaning beneath that fellow's verses—education—

> Röslein, Röslein, Röslein roth
> Röslein auf der Heiden.

Have you any more of that German rubbish here? Here! Who's this fellow? Richter. Who's he? What did he write?"

"Oh! He's the great author of *Titan,* and *Hesperus,* and *Fruit, Flower and Thorn Pieces,* etc., etc." said Henry.

"Anything like

Röslein, Röslein, Röslein roth
Röslein auf der Heiden?"

"No!" said Henry, going over and taking down a volume. "Jean Paul wrote only prose; or rather poetry in the form of prose!"

"Who's Jean Paul?"

"Why, Richter! It is a pet name for the favorite of all German scholars."

"Very good! Let's hear what that fellow has to say for himself."

And the poor curate had to roll out the seven-footed words of the mighty dreamer to a most unsympathetic listener.

"Very good!" said the latter. "Now, what does it all mean?"

And Henry read falteringly:

Ottomar asked, "Who annihilates them, then?" "I," said the Form, and it drove him among the armies of corpses into the masked world of annihilated men; and as the Form passed before a mask with a soul, there spurted a bloody drop from its dull eye, such as a corpse sheds when the murderer approaches it. And he was led on unceasingly, by the mute funeral procession of the past, by the rotten chains of existence, and by the conflicts of the spirits. There saw he first of all the ashy brethren of his heart pass by, and in their countenances there still stood the blighted hope of reward: he saw thousands of poor children with smooth, rosy cheeks, and with their first smile stiffened, and thousands of mothers with their uncoffined babes in their arms, and there he saw the dumb sages of all nations with extinguished souls, and with the extinguished light of Truth, and they were dumb under the great pall, like singing birds whose cage is darkened with a covering, and there he saw the strong endurers of life, the numberless, who had suffered till they died, and the others who were lacerated by horror, and there he saw the countenances of those who had died of joy, and the deathly tear of Joy was still hanging in their eyes; and there he saw all the lives of the earth standing with stifled hearts, in which no Heaven, no God, no Conscience, dwelt any more; and there he saw again a world fall, and its wail passed by him. "Oh! how vain, how nothingly is the groaning and struggling, and the Truth and the Virtue of the world!" And there at last appeared his father with the iron ball-globe which sinks the corpses of that ocean, and then as he pressed a tear of blood out of the white eyelid, his heart, which ran cold with horror, exclaimed, "Form of Hell, crush me

speedily; annihilation is eternal, there live none but mortals and thou. Am I alive, Form?"

The Form led him gently to the edge of the ever-freezing field of ice; in the abyss he saw the fragments of the stifled souls of animals, and on high were numberless tracts of ice, with the annihilated of higher worlds, and the bodies of the dead angels were for the most part of Sun's light, or of long sounds, or of motionless fragrancy. But there over the chasm, near to the realm of the dead of the Earth, stood a veiled Being on a clod of ice; and as the white Form passed, the Being raised its veil; it was the dead Christ, without resurrection, with His crucifixion wounds, which all flowed afresh on the approach of the white Form.

"Horrible!" said the old man. "And almost blasphemous. Did that fellow believe in anything?"

"He was the greatest apologist for the existence of God and the immortality of the soul that ever existed," said Henry. "I am afraid, sir, you think there have been no defenders of the common faith outside the ranks of Theologians."

"And I think rightly," said his pastor, emphatically. "What right have these fellows to be tampering with such questions at all?"

"Yet, St. Paul said in the Areopagus: 'Hath not one of your own poets said—?'"

"That's a different thing altogether," said Dr. Gray. "I must be going. But, just a moment—how does that fellow treat the question of immortality?"

And Henry looked up and down across the page, and hither and over, and turned off many barren and unintelligible rhapsodies, and looked confused, so that his pastor said:

"Never mind! 'Tis not worth looking for! The fellow is bad enough; but not as bad as:

> Röslein, Röslein, Röslein roth,
> Röslein auf der Heiden!

"Just wait a moment," said Henry. And then he said viciously:

"See, is there anything like this in the Salmanticenses and Emmanuel Sa."

And he went on reading:

The sunny mist was floating downwards far away in the ether like a brilliant snow-cloud, but the mortal was retained in that blue Heaven by a long sound of music coming over the waves; the sound re-echoed sud-

denly through the whole boundless ether, as if the Almighty Hand was running over the clouds of Creation. And in all the orbs there was an echo as of jubilee; invisible springs floated by in streams of fragrancy; blessed worlds passed by unseen with the whispering of ineffable joy; fresh flames gleamed in the Suns. The sea of life swelled as if its unfathomable bottom was rising, and a warm blast came to shake the sun-rays and rainbows, and strains of joy and light clouds out of the cups of roses. All at once there was a stillness in the whole of immeasurable space, as if Nature were dying of ecstacy—a broad gleam, as if The Endless One was going through Creation, spread over the suns, and over the abysses, and over the pale rainbow of the milky way —and all nature thrilled in delicious transport, as a man's heart thrills when it is about to forgive. And thereupon his innermost soul opened itself before the mortal, as if it were a lofty temple, and in the temple was a Heaven, and in the Heaven was a man's form which looked down on him, with an eye like a sun full of immeasurable love. The Form appeared to him, and said, "I am Eternal Love; thou canst not pass away." And the Form strengthened the trembling child who thought to die of wonder, and then the mortal saw through the hot tears of his joy, darkly, the nameless Form—and a warm thrill dissolved his heart, which overflowed in pure, in boundless love, the creation pressed languishingly, but close against his breast, and his existence, and all existences were one love, and through the tears of his love Nature glistened like a blooming meadow-ground, and the seas lay there like dark-green rains, and the suns like fiery dew, and before the sunfire of the Almighty there stood the world of spirits as a rainbow, and the spirit broke its light into all colors, as from century to century, they dropped, and the rainbow did not change; the drops only changed, not the colors.

The All-loving Father looked forth on His full creation, and said, "I love you all from Eternity—I love the worm in the sea, the child upon the earth, and the angel on the sun. Why hast thou trembled? Did I not give thee the first Life, and Love, and Joy, and Truth? Am I not in thy heart?" And then the worlds passed with their death-bells, but it was as the church-ringing of harmonical bells for a higher temple; and all chasms were filled with strength, and all Death with bliss.

He wound up triumphantly, and with a brave, rhetorical flourish.

"Is that all?" said his pastor grimly.

"Oh, no!" said Henry airily. "There are hundreds of pages equal to this."

"'Tis enough!" said the grim man. "But, Father Liston," he said gravely, "I'd advise you now, as your pastor, and as one that has the care of souls, to take all that rubbish out into your yard, and burn every bit of it to ashes. And then, take up the Penny Catechism and study it. It will be better for you, and

better for the poor people in the long run than your rhapsodies and rubbish, and your:

Röslein, Röslein, Röslein roth,
Röslein auf der Heiden.

And with these words he vanished, leaving a sad heart behind him.

CHAPTER XVII.

A Lowly Saint.

WHEN Dr. William Gray reached his home that afternoon, he was in one of those moods of agitated thought that were so frequent with him, and in which he had to walk up and down his room to regain composure. He was one of those serious and lofty thinkers that looked down upon literature and art as only fit for children dancing around a Maypole. He could not conceive how any priest could find an interest in such things, which he regarded as belonging so exclusively to a godless world that he regarded it as high treason for any of the captains of the Great Army to be attracted or drawn to them. He felt exactly towards the literary or accomplished priest, as a grim and wrinkled old field-marshal would feel if he had heard that a young subaltern had stolen out of camp at midnight and gone over to the enemy's lines to listen to the strains of some Waldteufel waltz. He would accept no hint or suggestion of compromise with that mysterious "world", which, with all its wiles and magic, has been to the imagination of such ruthless logicians something like the vampire witches of medieval romance, from whose diabolic charms there was no escape but in instant flight. The meditation of "The Two Standards," and its terrific significance was always before his eyes. Here was the Church, stretching back in apparently limitless cycles and illimitable, if variable power, to the very dawn of civilization. Here was the mighty fabric of theology, unshakable and unassailable, and founded on the metaphysic of the subtlest mind that had ever pondered over the vast abysses of human thought. Here were its churches, built not to music, but to the sound of prayer—great poems and orisons that had welled out of the heart of Faith, and grown congealed in eternal forms. Here was its music, solemn, grave,

majestic, as if it fell from the viols of seraphs into the hearts of saints. Here was its mighty hierarchy of doctors and confessors, —pale, slight figures in dark robes, but more powerful and more aggressive than if they carried the knightly sword, or moved in the ranks of armored conquerors. Here was its Art breathing of Heaven and the celestial forms that peopled the dreams of saints. Its literature was one poem and only one; but it lighted up Heaven, Earth, and Hell.

And there in the opposite camp was the "world",—that strange, mysterious, undefinable enemy, taking its Protean forms from climate, race, and language. There were its theatres, coliseums, forums, opera-houses with all their pinchbeck and meretricious splendor, where all the vicious propensities of the human heart towards lust and cruelty were fanned and fostered by suggestive pictures or erotic verses or voluptuous music. There, too, were its philosophic systems, vaporous, fantastic, unreal as the smoke that wreathes itself above a witch's caldron, or the ashes that lie entombed in the urns of dead gods. There again is its Art, fascinating, beautiful, but picturing only the dead commonplaces of a sordid existence, or the fatal and fated loveliness of a Lais or a Phryne. And there is its main prop and support,— this literature, aping a wisdom which it does not understand, or dealing with subjects that reveal the deformities and baseness, instead of the sacredness and nobility, of the race.

"And here is this curate of mine dabbling with this infernal business; wasting his hours in subjects that would make a statue blush for modesty, or an idiot smile at their puerility. I'll stop that. He is here to do God's work and to save souls; and he must do it, or—go!"

He took up his Breviary to read; and the splendor and beauty and tenderness of its imagery made the world's literature look more tawdry and thoughtless than ever. When he came to the *Te Deum* in the office of Matins, he found that instead of saying:

Sanctus, sanctus, sanctus Dominus Deus Sabaoth!

the words of Goethe's song:

Röslein, Röslein, Röslein roth,

would come to his lips. He put down the well-thumbed volume in disgust.

"Serves me right!" he said. "When the devil gets his rimes into your brain, the Spirit will depart. There is no room for Him!"

And lo! as he considered these things, the Spirit breathed upon him—a gentle and almost imperceptible breath; and his conscience woke up beneath it. The thought occurred to him for the first time that he had also undertaken the immediate charge of an immortal soul in the person of his niece. And what had he done hitherto for her? Nothing. He had amused her; put her in the way of pursuing her studies. But her soul!

He touched the bell; and bade the housekeeper send Annie to him.

"The day is fine, Annie," he said, when she appeared. "Had you luncheon? Well, then, put on your hat, and we'll have a stroll."

The day was fine and bracing; a pallid sun shed some lustre on the landscape; and there was a healthy sting of cold in the clear air, for the light frost lay in the furrows of the fields, and the ground was steeled near the ditches where the shadows fell. Annie in her tight warm jacket, with a little sealskin cap, decorated by one solitary bird, and the red flame of one feather, looked bright and beautiful, as she strove with the spring of youth to keep pace with the long, firm strides of her uncle. He strode along, buried in thought, rather heedless, as old men are, of the efforts his niece was making to keep abreast with him, until they came in view of the sea, that looked cold and joyless in its vast expanses, sailless and shadowless in its gray and lonely solitude.

When they touched the loose sand, which lay piled up near the road, he relaxed a little, and then he said abruptly:

"Can you play? Do you know anything of music?"

"Oh, yes!" she said, panting and gasping a little. "I know something of music. But I am not an experienced player. I hadn't time."

"You won't have many opportunities of improving here," he said. "There's only one piano, that I know of, in the parish."

"Indeed? And who owns that? The Wycherlys?"

"No! They wouldn't be so absurd. It's this new curate of mine, if you please!"

"Father Liston? Oh, I'm so glad," she said with enthusiasm. "I hope 'tis a good one!"

"I believe so," he said grimly. "He gave as much for the thing as would buy a whole set of the Benedictine edition of the Fathers."

"That's delightful," said Annie. "Won't we have little concerts—but can Father Liston play?"

"I believe so. He played off something for me that he called a prelude. And it was—a prelude to as good a sermon on his outrageous nonsense as he ever heard. I've often seen a monkey on a barrel-organ; but it wasn't half so ridiculous as a priest sitting at a piano!"

"But, uncle dear," said Annie, "isn't it a nice accomplishment for a young priest. I can't imagine you now sitting on a piano-stool, and playing symphonies from Bach or Beethoven—

"Yes, Bach! That's the fellow that got him into the prelude and—the sequence. But, go on! You can't imagine me sitting on a piano-stool. Why?"

"Because you are old, and venerable, and solemn. But I can imagine you sitting at an organ, like that lovely picture of the Franciscan monk, his bare feet touching the pedals, his sandals hanging loose, and the two angels with their music-sheets in the air floating above his head."

"H'm! That's intelligible enough, although I think, that monk would be better employed praying or studying in his cell. But an organ is not a piano."

"No! But still I think 'tis lovely to see a young priest acquainted with all the masters in music and literature."

"You do? Wouldn't it be better for them to be acquainted with their Breviaries, and their Moral Theologies and the *Imitation of Christ?*"

"Well, the two can go together," said Annie, boldly.

"No!" he said, with an emphasis that startled the girl. "The two can't go together by any means. A priest is a fighter, not a play-actor. Do you suppose the devil and his legion of angels are strumming pianos—or snaring souls?"

"That's true!" said his niece musingly. "I suppose not. And I suppose the devil is very busy, uncle!"

"He is," said her uncle—"very busy, in particular, in trying to get people to forget him."

They had crossed a long stretch of firm sand, and now emerged again into the high road, that ran under fern-laden cliffs, whence little rills of water ran down to swell the small dimensions of a stream that was ever hastening, hastening towards the great sea. Here and there, little ash-trees projected between the rocks that lined the cliff-side, their withered fronds hanging loosely in the air, pushed out by the tiny black buds that, with all the insolence of youth, were urgent for development. And far up in the air, the sharp ledges of the cliff were fledged with pines and infant elms; and heavy fronds of bracken, that had escaped the winter frosts, hung down and festooned the black, wet stones that seemed detached from the soft earth, and were only caught by the roots that stretched from the trees above. The road here was firm and hard, for the wintry sun never touched it; but the rime lay near the edges of the rivulet that sang and sparkled to the sea.

After a walk of about half a mile along this shaded road, they suddenly came in front of a cottage, whose gabled roof and diamond-paned windows marked it as something quite different from the ordinary white-walled cabins that form such a distinctive, if unpicturesque, characteristic of an Irish landscape.

Here the pastor stopped, and opening a little, rickety gate, crossed a narrow, graveled path; and, without ceremony, entered the kitchen of the cottage. His niece followed; and their senses were greeted by a pungent odor of soap-suds and wet linen, whilst the air was so thick with steam that for a long time Annie O'Farrell could see nothing but the vast array of white sheets and other linen that hung in a line across the room.

"Here, Nancy," said the priest, "I have brought my niece, Miss O'Farrell, to see all your shrines and altars."

The girl rose from her bent position over her washtub; and rubbing her wet hands in her apron, she held them out, pale, and flabby and moist from her work.

"She's very welcome," she said. "But you must give me time, your reverence, to light up the statues."

"Of course, of course," he replied. "Run upstairs, and we'll look around here."

There was nothing very sightly to be seen. Great baskets of soiled clothes awaited their turn to be renovated; great tubs held the heavy masses that were undergoing renovation; and a great

boiler hissed and steamed above the range. But yet, it was a pretty thing to see the white dainty tablecloths, napkins, handkerchiefs, cuffs, collars, *lingerie* of every kind, spotless and folded, and ready for human use again. It was in reality a triumph of human skill, the daily and hourly conquering of difficulties, the beautiful and fragrant ablution of all the sordidness that humanity will contract through all its daily necessities.

Annie took up a handkerchief and a collar; and with feminine instinct—for it appears to be an instinct of woman's nature to cleanse and to heal—she turned them round and round in her dainty fingers, and said to her uncle:

"They are beautifully finished. I have seen nothing like that in the steam-laundries of America."

"It is a noble life," he said, "if we could understand its significance. It is typical of the sacramental power of cleansing and purifying. And, when I add that all that work is consecrated by daily and constant prayer, for all day long that poor girl is singing hymns or praying to the Sacred Heart, and to the Blessed Virgin, whilst she is scrubbing, and wringing and ironing and folding, you can imagine what a perfect life it is!"

"But she's paid well for all this?" queried Annie.

"H'm," he said, grimly, "there's the commercial spirit of America again. The great god, Mammon, sole ruler and final end of all mankind."

"No! I didn't mean that," she said, somewhat nettled. "But I can't imagine her giving her time and labor without being well paid!"

"Well, and what do you think she charges now, say for that collar and cuff?"

"I should say three or fourpence each at least."

"One half-penny!" he replied, "and she is very glad when she can get it."

Here Nancy came downstairs, and announced that her spiritual grottoes and shrines were now fit for inspection. They mounted the narrow stairs, and entered a small bed-room with a coped ceiling, and Annie had to put her hands over her eyes to shade them from the blaze of light that now shone around statue and picture, and every holy emblem and insignia of the great Unseen, that revealed itself by faith every hour of the day to this humble and pious girl. The old man knelt down humbly, great theo-

logian and powerful disquisitionist as he was on all the arcana which it pleases the Eternal Mind to keep veiled from the eyes of Humanity. Here, in the presence of Divine Faith so keen that it had become daily vision, all these terrible abstract questions about the secrets of Godhead, or the intervention of the Deity with human beings, seemed to fade away, as morning mists before the face of the rising sun; and he saw the stately landscape of Faith, each article clearly outlined and defined, by the light of those wax tapers purchased by the sweat and toil of that humble woman.

Refreshed in spirit, and strengthened in faith, he rose up, and after a few murmurs of admiration for the beautiful things they had seen, they descended the stairs again into the workroom; and, when Annie had praised and duly honored the dainty workmanship of the tub and mangle, they passed out into the sweet air of Heaven again.

They had gone down the road towards home a good distance, and the westering sun was casting his dying radiance across the winter landscape, and western windows were gleaming in the yellow splendor, and the tree tops were pale with color, when, noticing the silence of his niece, her uncle said:

"Why, Annie, what's this—crying?"

She wiped her eyes, and said with a little sob:

"It's the holy Ireland of which I so often heard my mother speak!"

CHAPTER XVIII.

REJECTED BY THE "POWERS."

THE same interview that had plunged his pastor into a reverie of passion and piety drove Henry Liston down into the depths of despondency. The bitter words which he had heard about his favorite pursuits and studies affected him not by reason of their sarcasm, but by the suspicion they created in his young mind that perhaps, after all, he had conceived wrong notions of the purposes of education, and of his own vocation amongst the people. Was this old man, of whom his predecessor had spoken with such singular reverence, and who bore the reputation of being the ablest theologian in the diocese—was he right? That

is, was his idea of a priestly education the proper one; and should he himself be obliged to retrace his steps, and reconsider, in these the dawning days of his life, his estimate of what the circumstances of the age demanded from the members of the sacred profession? Regarding the scholastic philosophy, and the theology founded upon it as the citadel and bulwark of the Truth and Safety of the Ark of God upon earth, he had always thought that an acquaintance with art and literature was an indispensable requisite for that liberal education which everyone nowadays was receiving, and which was expected also from the ministers of a faith that always held high on its standard the motto of enlightenment. The whole world was moving onward in a certain track bordered with the flowers of imagination and fancy, and demanding at every step what was beautiful even more than what was exalted and useful. Nowadays, men had little time available, and less intellect capable of dealing with the tremendous abstractions that underlie the whole of the Church's metaphysic. It wearied of such things; and sought guidance in other ways along the paths which offered least resistance to human thought and endeavor. Is it wise to leave these worldlings pursue their own way without a guide? And how can one offer himself as a guide, unless he has walked that way alone? Forth from primary, secondary, and higher schools, were coming, day by day, hundreds of gifted youths, who had been taught that the masters of all human mental endeavor were the poets, scientists, novelists, metaphysicians of the world. These golden youth have never heard of Suarez or Vasquez; had dimly heard of the "dumb ox of Sicily", whose bellowings were to fill the whole world. They had the world's shibboleths on their lips; the world's idols were theirs. They would regard, apart from his spiritual ministrations, such a gifted man as his pastor, as "a horned owl, sitting in the ivied recesses of some medieval ruin, and blinking at the sunlight." They will only follow an educated man in these days. And to be regarded as an educated man, clearly one must needs follow that curriculum of studies that is prescribed in the great University of the world, where everyone, priest as well as layman, has to graduate. And is not this universally admitted? Whilst the "great theologians" as a class, holding themselves aloft and aloof from the affairs of men, had little practical influence on the age, except so far as

they mould the thoughts and principles of the working apostles in the Church, one hears everywhere of priestly architects, priestly writers, priestly historians, priests in social science, priests in educational controversies, priests in politics, priests even in the marts of commerce; and, so far as we can see, their influence seems to be a paramount factor in every department of modern progress in which they, unwillingly perhaps, but yet by common suffrage, take the lead. "The Penny Catechism", indeed! It is very good; but the advancing and progressive spirit of the age requires more. For while envious politicians cry, "Back to the sanctuary!" the voice of humanity seems to say, "Come out into the forum and the mart! Come down from your high place in the empyrean, and be a brother to your brethren!"

It was all as clear as noonday to the perturbed brain of the young priest, as he sat, his head buried in his hands in a reverie of troubled thought after his pastor's visit. It was all clear as noonday; and yet he had to admit that that *Heidenröslein* of Goethe on which he had unfortunately stumbled was slightly absurd; and that there was something not quite reverent in that rhapsody of Richter's, although his conclusions told directly in favor of that doctrine of immortality to which the human mind, amidst all its aberrations, seems almost despairingly to cling.

In such a mood of mind, a little thing turns over the balance of thought; and it came in the shape of a few words spoken lightly by his little servant. She said to him with that tone of easy familiarity that seems almost disrespectful, but is not intended to be so:

"Is he going to send another painter here, your reverence?"

"Yes!" said her master, "you may expect him to-morrow!"

"I hope he'll plaze him," she said, going round and setting many things to rights that were not very much astray; "an' 'tis might hard to plaze him, if all we hears is thrue."

"I'd advise you, Kate," said her master, "to be careful about what you hear and more careful about what you say in this place. You'll always find more lies than truth floating around!"

"They won't hear much from me," she said; "but what everybody says must be thrue. He's a hard man; and we've seen it ourselves."

"Now, now, now!" said her master, interrupting, "that won't

do, Kate. I know the parish priest to be a most benevolent and kindly man, doing good to everybody in his parish."

"Faix, it wasn't much good he was doing when he evicted thim poor Duggans over on the hill; and sint away the poor schoolmaster in the village with his wife and children, and thrun them on the road."

"Where did you hear that nonsense?" said Henry Liston angrily. "There's not a word of truth in what you're saying; and beware! Let me hear no more of it!"

"All right, your reverence!" she said, somewhat abashed. "Of course I don't know but what everybody is saying. There's not wan in the whole parish has a kind word to say for him. 'Tis all law! law! law! Whin he wants to drive a poor girl away to America, *'tis the law!*. When he wants to come down upon a poor schoolmaster, *'tis the law* agin! But, faith, the people now are taking the law into their own hands, an' they'll teach him a sore lesson. They're sorry for you, your reverence, an' they say they'll make it up to you. But I'm sorry we ever came here, under such a masther as him!"

It was a disturbing element; and yet it had a soothing effect on the irritated nerves of Henry Liston. It was quite clear that the pastor's ways were not approved of by the people; and somehow, we all grow into the absurd belief that *Vox populi est vox Dei!* May it not be, that, as he was erring sadly in his administration, he might also be erring sadly in his dogmatic opinions about a priest's tastes and studies? Was he not, in a word, an *extremist;* and is not that epithet sufficient to condemn him, and to prove his lack of judgment in everything?

He rose up, and went over and examined his beloved books. For a young man he had put together a goodly number of them. There they shone, in all their new and resplendent bindings, row after row, the masterpieces of every age and race of mankind. Was he going to take these out, and destroy them in one sacrilegious holocaust? And then fall back, for the resources that every priest needs against the necessary solitude of his life and calling, on the "Penny Catechism"? The last word that was said to him by his confessor when leaving college, was to have some "hobby", some "fad", which would save him from the ennui of lonely hours. And, now that he had acquired a taste

for literature, and had already experienced its value even as an anodyne against the pain of the gristless mill of the brain, was he going to throw himself back on the vacuity of idle hours, and the torture of solitary thought?

He made up his mind, then and there, that this was one of those occasions where a man must lean upon himself, and set aside both tradition and authority.

He looked out; and, seeing that the afternoon was fine, he took up a heavy walking-stick, and started for a long walk. His way led down by the sea-marshes, where he startled into a lazy flight one or two lonely herons or gulls that were fishing amongst the sedges, and then he mounted the steep declivity that led to the cliff that overhung the sea. In a few moments he had rounded the corner, and struck into a narrow path, that was beaten by the feet of men across the brow of the fields that sloped down to the shore; and in an instant the whole superb scene, yellow in the wintry radiance, broke into view. He saw how the shore bent in and out in deep bays for miles, sometimes receding far inland, sometimes projecting in bold promontories, that pushed their feet into the sea. Far away, far, far away, the coast-guard station glittered white and beautiful, its masts faintly discernible in the evening light; and very much nearer, a gray tower or castle, stood darkly against the blue, or rather slate-colored, waters, that lay in the calmness of the quiet afternoon, as still as the waters of an inland lake. He stood for a moment, drinking in all the beauty of the scene; and whispering to himself silently that whatever trials or distractions awaited him behind in those fenny and marshy places, at least he had a place of refuge and solitude here above the eternal sea.

"If ever," he said aloud, "I am fretted or annoyed by—by—circumstances, I'll just bring out some pocket-edition of my poets; bury myself down there in some nook, where only the eye of God can see me; and bid worry and trouble go to the d—l!"

He moved along briskly under the exhilaration of the pure sea air and the beauty of the landscape, when, suddenly turning a corner, where the sea had torn down vast masses of cliff and surface, and deeply cut into the land, he came almost face to face with a young girl, who was sitting on a ditch, her limbs crouched and gathered in, and her head resting on her hands. She was by no means a beautiful picture, not one that would arrest the

steps of a hasty wayfarer. Her face, dark of complexion, seemed also begrimed with dirt, and her long, lank hair fell down on either side in that manner we are accustomed to in the pictures of the Prairie Indians. She neither moved, nor spoke, as the young priest came close to where she sat; and in his usual cheery way he said:

"Hello! and who are you?"

She stared him straight between the eyes, and said, without changing her posture, or moving a muscle:

"Hallo! and who are *you?*"

He then took her to be one of those simpletons that formerly were an unpleasant sight in the streets and thoroughfares of Ireland, but who are now mostly gathered into the workhouses; and with some compassion, he said:

"Never mind, my good girl; but what's your name?"

"Never mind, my good boy; but what's *your* name?" she replied.

He laughed at the absurdity of the thing; but she stirred not, but kept her black eyes fixed full upon him, searching him all over.

"You cannot be a Catholic, my good girl," he said at length, putting on an aspect of seriousness, "or you wouldn't speak that way to a priest."

"So you're the new priest that has come here," she said, nodding her head in a significant manner. "Let me tell your fortune and your future."

"Oh! I see," he cried, as a light broke in upon him, "you're one of the gang of gypsies down at the old castle. Thank you, my future and fortune will reveal themselves."

He was moving away, when she arrested him with a gesture. He stood still, and waited, but with a little disgust. The pity that was springing in his heart for a poor simpleton had given way to a strong feeling of aversion for an impostor.

"You wouldn't be in such a hurry if you knew all," she said, in a manner that suggested profound indifference on her part, although she now stood up, descended lightly from the ditch, and confronted the priest. "There are many crosses in your path here. There are those watching you, who will hurt you if they can. And there will be treacherous friends, who will go into your mouth to pick out your secrets, and get you into their power."

"Tell me something new," said Henry Liston, "and not that foolish drivel. What you have foretold of me is true of every man. My books have confided so much to me without the aid of a fortune-teller."

"Give me a shilling," she said, "and I'll tell the truth."

"Then you have been telling lies," he cried. "No, I'll give you nothing. You are a cheat and a liar."

The girl's eyes flashed fire on the instant, and she clenched her hand as if to strike him. But in an instant, a soft film, as of a tear, seemed to steal over her eyes, and she said in a piteous manner:

"You are right. But I'm not lying when I tell you, that I'm hungry. I haven't broken fast to-day."

Touched with compassion, he fumbled in his pockets, and drawing out some silver, he proffered a shilling. She seized the coin, and his hand at the same time, and bending down her face until it almost touched the palm, she examined minutely every line and wrinkle and muscle.

Then raising herself erect, she flung the hand of the priest aside with a contemptuous gesture, and said:

"Pah! There's nothing there! The Powers are not concerned with such as you!"

And she strode down across the fields to where the old pirate-keep and stronghold held watch and ward above the sea.

[TO BE CONTINUED.]

P. A. SHEEHAN.

Doneraile, Ireland.

EASTER.

EASTER is, with Christmas and Pentecost, one of the three great festivals of the Christian year. From the earliest period of Christianity it has ever been celebrated with the greatest joy and regarded as the "Queen of Festivals".

There is some doubt as to the derivation of the word "Easter". Some have thought that it comes from "Eostre", an old Saxon deity, whose feast was celebrated every year, in the spring; the name being retained when the character of the feast was changed. According to the Edda, it was "Eostra",

the goddess of the Dawn, who opened the rosy portals of Valhalla to receive Baldur—called the "White-God", because of his purity; also the "Sun-god" because his brow supplied mankind with light. It was Baldur who (after his death at the murderous hand of Utgard Loki, the enemy of Goodness and Truth) spent half the year in Valhalla, and the other half with the pale Goddess of the Lower Regions. Others suppose the word "Easter" to be derived from "Oster", signifying rising. In the earlier days of the Christian Church, it was the regular custom for Christians to greet one another on Easter morn with the Easter salutation: "Christ is risen indeed!" to which the person addressed responded, "Christ is risen indeed!" or "And hath appeared unto Simon!"—a custom still retained in the Greek Church.

According to the Kennett MS. the solemnity of Easter was anciently observed in Ireland with so great veneration and superstition that some of the Irish thought it lawful to steal all the year in order to hoard up provisions against this festive season.

The lion is a symbol of the Resurrection. It was believed that the lioness brought forth her young dead; and that, after three days, the lion by howling over the cubs woke them to life. This led representations of the incident to be taken as a fitting symbol of Christ and the Resurrection. The lion, in ecclesiastical architecture and symbolism, is generally to be taken as the emblem of the resurrection; and it is the symbol of St. Mark, because his chief object (in his Gospel) was to render an account of Christ's Resurrection.

Easter Eve.

Paschal Taper. It is an ancient custom to have a great ornamental wax-light at Easter called the "Paschal Candle", in honor of the Resurrection of our Lord. In the Catholic Church, the Paschal Candle is still blessed on Easter Eve, and kept in the church until Ascension Day. On Easter Eve the "perpetual light" that had been removed to the front of the sepulchre—and all other lights there, or that might perchance

happen to be anywhere else in the church—were solemnly extinguished. The hallowed or "holy fire" was then kindled in the church porch by means of a crystal or burning-glass, if the sun was sufficiently bright; and if not, by means of a new steel and flint. This fire was blessed by the priest, and from it was first kindled the great "Paschal Candle"; and afterwards the perpetual lamp, and other lamps and candles in the church, according as light was required. The devout had let their hearth-fires die out at home and hastened to the church to obtain fresh light from the "hallowed fire" for their renewal. The Paschal Candle was usually very large. In some of the cathedral and abbey churches of England it was simply colossal. In 1557 the paschal taper for the abbey church of Westminster weighed three hundred pounds. For the smaller English country-parish churches, fifteen pounds was the usual weight. This "great taper", which was placed close to the altar, was always burnt in English churches throughout the octave of Easter, at Matins, Mass, and Vespers; and sometimes it appears to have been kept alight continuously down to Ascension Thursday. The paschal candle is symbolical of the rising of the "Sun of Righteousness" from the tomb; and is also a type of the Pillar of Fire which lights the spiritual Israel through the wilderness of the world. There are many ceremonies connected with it, especially at Rome; and it was known in England so early as the days of the Norman Conquest.

The item "paschal money at Easter" frequently occurs in the old English churchwardens' and parish accounts. This was originally a collection for the paschal taper, which burned before the high altar at Eastertide. When, in the reign of Queen Elizabeth, the paschal taper was no longer used, the money was devoted to buying the bread and wine for the Easter Communion.

Holy Fire. Long before the tinder-box and lucifer-match came in, there was a stage in civilization when the fire had to be kept burning; and if it went out, borrowed from a neighbor. Therefore the greatest possible care was taken of the

household fire, lest it should become extinguished. This originated the worship of Vesta. The name Vesta is believed to be derived from the same root as the Sanscrit *Vas,* signifying "to dwell, to inhabit"; and shows that she was the goddess of home, and home had the hearth as its focus. A town, a state, is but a large family, and what the domestic hearth was to the house, that the temple of the perpetual fire became to the city. Every town had its Vesta or common hearth.

Among the legends of the early Celtic saints, nothing is more common than the story of the saint being sent to borrow fire and carrying it in his lap without the fire injuring his garment.

In Ireland, before St. Patrick introduced Christianity, there was a temple at Tara where fire burned ever and was on no account suffered to go out.

When Christianity became dominant, it was necessary to dissociate the ideas of the people from the central-fire as connected with their old pagan gods; at the same time some central fire was an absolute need. Accordingly the church was converted into the sacred depository of the perpetual fire, and a lamp was kept in it continually burning, not only that the church candles might be ignited from it for the services, but also that the parish, the village, the town, might obtain thence their fire. There still exist a few—indeed, very few—of the old contrivances for this perpetual fire in the old English churches. There is a very early example in the "atrium" outside the church of St. Ambrogio at Milan; one at Stockholm; another at York, Wool Church (Dorset), Lewannick (Cornwall), Furness Abbey, and Calder Abbey—all in England. They go by the name of "cresset-stones". Although these "cresset-stones" had their religious significance, this was an afterthought. Their origin lay in the necessity of their being in every locality a central light, from which light could at any time be obtained. And the reason why this central light was put in the church was to dissociate it from the heathen ideas formerly attached to it. But the good people

of the Middle Ages had, in times of emergency, recourse to other fires (called "need-fires") which the Church regarded as unholy fires. When a plague or murrain appeared among the cattle, they lighted "need-fires", by friction from two pieces of dry wood, and drove the cattle between the flames, believing that this new flame was wholesome to the purging away of the disease. For kindling these "need-fires", the employment of the steel and flint was forbidden. The fire was only efficacious when obtained in prehistoric fashion by friction with wood. The lighting of these "need-fires" was forbidden by the Church in the eighth century. And what shows that the "need-fire" was distinctly heathen is the fact that in the church the new or "holy fire" was obtained annually at Easter by the ignition caused by employing the steel and flint.

The curious festival of the "Car of Fire", observed every Easter Eve at Florence, carries us back to a remote period, when fire was a mysterious and sacred thing. In the Catholic Church all fires are extinguished before Easter; and in the cathedral on Easter morn the bishop strikes a new fire, blesses it, and all the hearths of the devout faithful in the city receive their re-kindling from this blessed spark. There can be little doubt that this idea and custom go back to remote and pagan times; and, that the Church accepted what was a common custom, and gave it a new and Christian idea, connecting it with the Resurrection of Him who is the "Light of the world." In the distant past, fire was one of the most difficult things to be reacquired when once lost, and the preservation and striking of it were matters of extreme importance; hence, after a while this privilege and duty was reserved to a sacred class.

Font-Hallowing. This was, in pre-Reformation days, one of the very many ceremonies connected with Easter Eve and Whitsunday (Pentecost) Eve, observed in England. The writer of a MS. volume of homilies in the Harleian Library, No. 2371, says: "In the begynning of Holy Church, all the children weren kept to be chrystened on thys Even, at the

Font-hallowyng; but now, for enchesone that in so long abydynge they might dye without Chrystendome, therefore Holi Chirch ordeyneth to chrysten in all tymes of the yeare, save eyght dayes before these Evenys the chylde shalle abyde till the Font-hallowing, if it may safely for perill of death, and ells not."

At the same time that the Paschal Candle was made, the Font Taper was usually constructed. It was solemnly conveyed down the church at Easter, and seems to have been placed in a locker by the font to be ready for ceremonial use at Baptism throughout the year. In Coates's *History of Reading*[1] is the following extract from the old churchwardens' accounts: "Paid for makynge of the Paschall and the Funte Taper, 5s. 8d."

Easter Sepulchre. In the old English churches there was —in the north wall of the sanctuary, and opposite the sedilia— a large arch, or sculptured recess, known as the Easter Sepulchre. In it the crucifix was placed with great solemnity on the evening of Good Friday, and watched continually till Easter day, when it was taken out and replaced on the altar with special ceremony. This was the custom only in Anglo-Saxon times; but, so early as the Norman period, the host was buried with the cross. The Holy Sepulchre which was set up at Easter within the arched recess, was often a wooden structure, made for the deposition of the consecrated elements of the Eucharist from Good Friday to Easter Morn; during which time it was watched by a quasi-guard, after the manner of our Lord's sepulchre.

The Easter sepulchre cannot always be distinguished from a tomb. Sometimes, indeed, it was a tomb, provision being thus made by the "defunct" for the good of his soul. But it is always to be found on the north side of the sanctuary.

Sepulchre Lights. In the fifty-first year of Edward III, 1377, a guild was founded in St. Botolph's Church, Aldersgate, London, in honor of the Body of Christ and of Saints Fabian and Sebastian. At its inception there were fifty-three

[1] 1802. P. 131.

"bretheren" and twenty-nine "susteren." In the twenty-fourth year of Henry VI's reign, Dame Joan Astley (sometime nurse to that King) and others obtained a license to refound it in honor of the Holy Trinity; and under that appellation it remained till the twenty-first year of Edward VI, when it was suppressed and its endowments (then valued of £30 a year) granted to William Harris, alias Somers. The priest to this fraternity had, on the Sunday succeeding All Souls' Day, to read openly, "stondynge in the pulpyte", all the names of the brethren and sisters, "that ben on lyne"; commencing with this address: "Gode bretheren and susteren: it is foreto weten and knowen, that the begynnynge of this Bretherode of grete devocion, ev'y ma' pay'nge a peny, forto fynde xiij tapers, about the Sepulchre of C'ste at Estre" etc. These thirteen tapers are an allegory of Christ and His twelve Apostles. In one of her ceremonies, the Church extinguishes at intervals the twelve denoting the Apostles, during successive parts of the service, until only one taper remains burning, which represents Christ deserted by His Apostles; and in the end that too is extinguished to signify His death.

Easter Day.

The old English customs connected with Easter Day may be considered under the headings of dishes, decorations, donations (or presents), diversions, and a few other usages which do not readily fall into any of these classes.

DISHES.

Gammon. The custom of eating a gammon at Easter was, says Aubrey, founded on this, viz. to show abhorrence of Judaism—pork and ham being forbidden to the Jews—at the solemn commemoration of our Lord's Resurrection. This custom is, I believe, still kept up in some parts of England, though doubtless its original meaning has been forgotten.

Lamb. How appropriate to this season is the custom, observed probably more rigidly in Wales than England, of considering lamb as the proper dish for Easter Day.

Hare-pie. In some places (and especially at Hallaton, in

Leicestershire) hare-pie is the recognized Easter viand. At a remote period a piece of land was bequeathed to the rector of Hallaton, as an endowment, conditionally that he and his successors should distribute (they are scrambled for!) two hare-pies, a quantity of ale, and two dozen penny-loaves. Mr. C. J. Billson, in his *Country Folk-lore: Leicestershire and Rutland*, has shown a connexion between the Christian festival of Easter and the worship or sacrifice of hares. Certain evidence of this exists in England. At Coleshill in Warwickshire it was customary for the young men of the parish to try to catch a hare by 10 a. m. on Easter Monday, and bring it to the rector. If they were successful, he was bound to give them a calf's head and one hundred eggs for their breakfast and a groat in money. The custom of hunting the hare at Leicester on Easter Monday also supports the theory. Mr. Billson brings forward much evidence to prove that the hare was originally a "totem" (or divine animal) among the local aborigines, and that the customs at Leicester and Hallaton are relics of the religious procession and annual sacrifice of the god. He also sees in the "bottle-kicking" custom (which was held simultaneously with the hare-pie scramble at Hallaton) a relic of the "Carrying-out-Death", which is practised in some form in many European countries. Something is taken to represent Death (*e. g.* a log of wood, or a figure made of straw); this is carried out of the village and destroyed in some way. This ceremony usually takes place in the spring, signifying the destruction of winter, the emblem of Death.

Easter Pudding. In Kent the natives still eat pudding-pies at Easter. They are a kind of flat "tart" with a raised crust to hold a small quantity of custard with currants sprinkled over its surface. Bands of young folk used to roam the countryside provided with this form of refreshment on the Monday and Tuesday in Easter week. A universal custom with the natives of Huntingdonshire is that of making an extra pudding at Christmas, which is carefully preserved and solemnly eaten at Easter.

Easter Cakes. In some parts of Ireland, at Easter a cake (with a garland of meadow flowers) was elevated upon a circular board at the end of a pike, apples being stuck on pegs around the garland. Both men and women danced round the cake, and they who held out longest won a prize. Plutarch mentions a trial for dancing, the prize being a cake. The Easter (or Paschal) Cake, called Tansy Cake, is of pagan origin. Accompanying the dancing, which formed so prominent a feature in the festival of old time, were small cakes made for the refreshment of the dancers, which were generally seasoned with herbs; and so at Eastertide, in memory of the bitter herbs eaten with the Paschal Lamb, the custom arose of eating "Tansy Cakes" (German: *tanze*—a dance). There is some truth in Macaulay's remark, in his essay on Milton, when he says: "The multitude is more easily interested for the unmeaning badge, or the most insignificant name, than for the most important principle." Hence he infers the tendency of Christianity to assume much that was pagan, and give the stamp of Christian consecration. "Patron Saints assumed the offices of Household gods. St. George took the place of Mars; St. Elmo consoled the mariner for the loss of Castor and Pollux." For the self-same reason the clergy, no doubt, considered it more politic to Christianize a custom and make it an instructive object-lesson than to abolish it with much difficulty and much wounding of their people's feelings. So Eostre's cakes came to be marked with a cross.

Easter Loves (or *Masspane*). In medieval England, Fancy-bread (such as "Panye-puff" and "March-pane") was prepared for visitors. The latter was in olden times a favorite delicacy, and was made of flour, sugar, and almonds. Originally it was used especially at Easter, and was called "Mass-pane", or "Mass-bread", and sometimes "Payne-mayne".

Easter Egg. The Feast of the Resurrection, the "Queen of Festivals," is remarkable for the almost universal practice of giving "Pace Eggs." As an Easter dish, Easter eggs are in point of antiquity deserving of first mention. Some anti-

quaries see in the Paschal egg a symbol of the Resurrection, and have constantly pronounced the custom to be of Christian origin; but it is far older than Christianity. Eggs were eaten (after having been colored) in the very remotest antiquity during the festival of the spring. To this day they are a prominent feature in the Feast of Noruz (or New Year), held throughout Central Asia about 25 March. The custom is also common to Norse nations. In the old "Sagas" the earth was symbolized by an egg. The egg was the emblem of the world, and ancient temples in consequence sometimes received an oval form. This typification is found in almost every Oriental cosmogony. The egg is still a sacred symbol in the rites of the Beltein and plays a prominent part in the worship of Baal. Egyptians, Persians, Greeks, and Romans, all shared in the symbolical use of eggs; and the Parsees even now distribute red eggs at their Festival of Spring. The word *pays, pas, pace, pasche, passhe*, etc., still used in the north of England, come from the Hebrew, through the Greek πάσκα. The Danish *Paaske-egg*, and the Swedish *Paskegg*, both likewise signify colored eggs. In England the old "Pace eggs" were hard-boiled, and dyed with various colors. In fact "Paste-egg Day" was one of the names in England for Easter Day: "paste" being a natural enough corruption of "pasch." It is curious to note that, though the word Easter is itself derived from the name of the Saxon deity "Eostre," this title has been preferred and preserved rather than the Biblical one of Pascha, or Passover, for this greatest of all Christian festivals.

In medieval English times Easter eggs were blessed by the priest, and this form of benediction was authorized by Pope Paul V: "Bless, Lord, we beseech Thee, this Thy creature of eggs, that it may become a wholesome sustenance to Thy faithful servants, eating it in thankfulness to Thee, on account of the Resurrection of our Lord." The red dye used to color the egg was supposed to allude to the Blood of the Redemption.

J. R. FRYAR.

Canterbury, England.

Analecta.

ACTA PII PP. X.

Litterae Apostolicae.

I.

DIOECESIS NEO-WESTMONASTERIENSIS IN ARCHIDIOECESIM ERIGITUR VANCOUVERIENSEM DENOMINANDAM.

PIUS PP. X.

Ad futuram rei memoriam. — In sublimi Principis Apostolorum cathedra, nullis quidem meritis Nostris divinitus collocati, in omnes catholici orbis partes vigili studio oculos mentis nostrae convertimus, et quae rei sacrae procurationi melius gerendae faciant, quae catholico nomini aeternaeque fidelium saluti, bene, prospere feliciterque eveniant, ea quidem, Apostolica auctoritate interposita, propensa voluntate praestare maturamus. Iamvero cum dioecesis Neo-Westmonasteriensis in Columbia britannica dominii Canadensis, provinciae ecclesiasticae Victoriae in insula *Vancouver*, novis aucta fuerit feliciter incrementis, ac tum catholicorum numero, cum viarum facilitate, ita ceteris eiusdem provinciae ecclesiasticae territoriis praemineat, ut opportunum consilium visum sit, vacante in

praesens metropolitana sede Victoriensi, novo ordine eandem ecclesiasticam provinciam disponere; Nos omnibus rei momentis attento ac sedulo studio perpensis cum Venerabilibus Fratribus Nostris S. R. E. Cardinalibus negotiis Propagandae Fidei praepositis, de Fratrum eorundem consilio quae infrascripta sunt decernenda existimavimus. Nimirum omnes et singulos, quibus Nostrae hae litterae favent, a quibusvis excommunicationis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis, si quas forte incurrerint, huius tantum rei gratiâ absolventes et absolutos fore censentes, motu proprio atque ex certa scientia et matura deliberatione Nostris deque Apostolicae potestatis plenitudine, praesentium vi, dioecesim Neo-Westmonasteriensem praefatam ad dignitatem metropolitanam evehimus, eiusque sedem transferendam edicimus e civitate Neo-Westmonasteriensi ad civitatem *Vancouver*, a qua posthac denominetur archidioecesis Vancouveriensis. Praeterea eadem Nostra auctoritate pariterque per praesentes volumus ac mandamus, ut actualis archidioecesis Victoriae in insula *Vancouver*, quae nunc vacat, exinde habeatur tamquam dioecesis suffraganea praedictae metropolitanae sedis Vancouveriensis sic per nos erectae, una cum praefectura Apostolica de *Yukon*, singulis cuiusque territoriis actuali extensione servata. Decernentes praesentes litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et spectare poterit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et ordinationibus Apostolicis ceterisque, speciali licet atque individua mentione et derogatione dignis, in contrarium facientibus quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris die XIX Septembris MDCCCCVIII, Pontificatus Nostri anno sexto.

L. * S. R. CARD. MERRY DEL VAL.

II.

Novus Vicariatus Apostolicus erigitur "de Temiskamingue" nuncupandus.

PIUS PP. X.

Ad futuram rei memoriam.—Romanorum Pontificum Decessorum Nostrorum vestigiis insistentes, dioeceses nimis amplas, cum gravis momenti rationes id suadere videantur, Apostolica Nostra auctoritate dividimus, ut aucto Pastorum numero, dominici gregis incolumitati et bono, potiori diligentia ac studio consulamus. Iamvero cum dioecesis Pembrokiensis, provinciae ecclesiasticae Octaviensis in Canada, amplissimo territorio extendatur, ita ut in septentrionali praesertim tractu nova paranda sint catholicae fidei subsidia, quibus immigrantium colonorum recentibus necessitatibus provideatur; Nos collatis consiliis cum Venerabilibus Fratribus Nostris S. R. E. Cardinalibus negotiis Propagandae Fidei praepositis, in Boreali plaga memoratae dioecesis Pembrokiensis ex ea distracta novum Apostolicum vicariatum erigendum esse censuimus. Quare omnes et singulos, quibus Nostrae hae litterae favent, a quibusvis excommunicationis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis, si quas forte incurrerint, huius tantum rei gratiâ absolventes et absolutos fore censentes, motu proprio atque ex certa scientia et matura deliberatione Nostris deque Apostolicae potestatis plenitudine, praesentium vi, ab ipsa dioecesi Pembrokiensi sequentibus limitibus definitum territorium dismembramus. Ad septentrionem mari cui nomen sinus de *Hudson*, inde a limite orientali districtus de *Keewatin* usque ad promontorium *Henriette*, exinde vero lineâ quae, a dicto promontorio ducta et per maris sinum *James* transiens, ad oram fluminis porrigitur quod dicitur *Magni ceti;* dein vero hoc ipso flumine usque ad extremam oram orientalem lacus de *Apiokumish*. Ad orientem arcu meridiano 72°, qui e dicto puncto descendit usque ad *Altitudinem terrarum*, unde limitatur pars septentrionalis provinciae Quebecensis. Ad meridiem territorium dictum, e dioecesi Pembrokiensi seiungendum, definiatur hac ipsa *Altitudine terrarum*, quae occiden-

tem versus graditur usque ad limitem occidentalem comitatus de *Chicoutimi*, ad austrum exinde declinans; postea hoc occidentali limite ipsius comitatus de *Chicoutimi*, exinde occidentali limite comitatus de *Québec*, usquedum perveniatur ad circulum latitudinis, qui ad occidentem vergens transit per extremitatem septentrionalem comitatus de *Ottawa;* postea tali circulo latitudinis usque ad dictam extremitatem, exinde linea quae separat comitatum de *Ottawa* a comitatu de *Pontive*, usque ad circulum latitudinis 47°, deinceps eodem latitudinis circulo occidentem versus, usque ad limites seiungentes dioecesim Pembrokiensem a dioecesi S. Mariae Ormensi; inde vero, septentrionem versus, eadem divisionis linea inter duas praedictas dioeceses usque ad *Altitudinem terrarum*, quae separat cursus aquarum adfluentium ad sinum de *James* ab aquis adfluentibus ad magnos lacus sitos inter provinciam de *Ontario* et Status foederatos; postea occidentem versus, eâdem *Altitudine terrarum* usque ad boream lacus *Nipigon*, et exinde circulo parallelo huius latitudinis usque ad limitem orientalem districtus de *Keewatin*. Ad occidentem autem territorium ipsum definiatur arcu meridiano, qui districtum de *Keewatin* ad orientem limitat, usque ad sinum de *Hudson*. Hoc autem territorium, quod hisce finibus circumscriptum e dioecesi Pembrokiensi sic tenore praesentium separamus, eadem Nostra auctoritate in novum distinctum vicariatum Apostolicum erigimus *de Temiskamingue* denominandum, ipsumque adsignamus provinciae ecclesiasticae Octaviensi. Decernentes praesentes litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et spectare poterit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et ordinationibus Apostolicis caeterisque, speciali licet atque individua mentione et derogatione dignis, in contrarium facientibus quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris die XXII Septembris MDCCCCVIII, Pontificatus Nostri anno sexto.

L. * S. R. CARD. MERRY DEL VAL.

III.

DIOECESIS ROCKFORDIENSIS IN STATIBUS FOEDERATIS AMERICAE SEPTENTRIONALIS CONDITUR.

PIUS PP. X.

Ad futuram rei memoriam.—Quae rei sacrae procurationi melius gerendae faciant, atque catholico nomini provehendo aeternaeque fidelium saluti curandae, bene, prospere, feliciterque eveniant, ea ut sedulo studio praestemus, Nos admonet supremi Apostolatus munus, quo in terris, licet immeriti, divinitus fungimur. Iamvero cum Venerabilis Frater Iacobus E. Quigley Archiepiscopus Chicagiensis in Statibus foederatis Americae septentrionalis Nos enixe flagitaverit ut ad incrementum religionis et ad maius christiani populi spirituale bonum nova dioecesis in provincia ecclesiastica Chicagiensi erigeretur, per divisionem suae nimis extensae archidioecesis, cumque Venerabiles Fratres Episcopi comprovinciales eiusdem petitioni unanimi consensu adhaeserint; Nos de hac proposita divisione ac de novae huius dioeceseos erectione agentes cum Venerabilibus Fratribus Nostris S. R. E. Cardinalibus negotiis Propagandae Fidei praepositis, perpensis omnibus rerum adiunctis, nec non attento voto Venerabilis Fratris Diomedis Falconio Delegati Apostolici in praefata regione, oblatis hisce precibus annuendum libenti quidem animo existimavimus. Quae cum ita sint, omnes et singulos, quibus Nostrae hae litterae favent, a quibusvis excommunicationis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis, si quas forte incurrerint, huius tantum rei gratiâ absolventes et absolutos fore censentes, motu proprio atque ex certa scientia et matura deliberatione Nostris deque Apostolicae potestatis plenitudine, praesentium tenore, distractis ex archidioecesi Chicagiensi duodecim sequentibus civitatibus, nempe *MacHenry, Kane, Kendall, Boone, De Kalb, Lee, Whiteside, Ogle, Carroll, Winne-*

bago, Joe Daviess et *Stephenson*, ex his novam dioecesim erigimus cum episcopali residentia in civitate *Rockford* appellata, a qua ipsa nomen Rockfordiensis habebit, et cum cathedratico pro sua episcopali mensa, discreto arbitrio Episcopi imponendo. Decernentes praesentes litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et spectare poterit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et ordinationibus Apostolicis ceterisque, speciali licet atque individua mentione et derogatione dignis, in contrarium facientibus quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris die XXVII Septembris MDCCCCVIII, Pontificatus Nostri anno sexto.

L. * S. R. CARD. MERRY DEL VAL.

S. CONGREGATIO S. OFFICII.

COMMUTATUR VISITATIO ECCLESIAE PRO VITAM COMMUNEM AGENTIBUS.

SSmus Dominus Noster Pius divina providentia PP. X, in audientia R. P. D. Adsessori S. Officii impertita, benigne indulsit, ut fideles utriusque sexus, qui perfectionis studio vel institutionis seu educationis, aut etiam valetudinis causa in domibus ecclesia vel publico sacello carentibus, de consensu vero Ordinariorum constitutis, vitam communem agunt, nec non personae omnes ad illis ministrandum ibidem commorantes, quoties ad lucrandas indulgentias praescribatur visitatio alicuius ecclesiae in genere, id est non determinatae, vel indeterminati alicuius publici oratorii, visitare valeant propriae domus sacellum, in quo obligationi audiendi Sacrum iure satisfacere possunt, dummodo cetera opera iniuncta rite praesti-

terint. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

L. * S.

ALOISIUS CAN. GIAMBENE, *Substitutus pro Indulgentiis.*

Die 14 Ianuarii 1909.

S. CONGREGATIO DE RELIGIOSIS.

DECRETUM.

De eleemosynis colligendis gravis quaestio, quae iam anteactis saeculis non semel agitata fuit, hodie praesertim, ob peculiaria rerum ac temporum adiuncta, in praxi maiores ac frequentiores praesefert difficultates. Quibus ut occurreret, S. Congregatio Episcoporum et Regularium, omnibus mature perpensis, die 27 Martii 1896 promulgavit decretum *Singulari quidem*, quo colligendarum eleemosynarum ministerium opportunis pro hodierna humanae societatis conditione communiebatur cautelis. Attamen mulierum dumtaxat respiciebat Sodalitates. Quo autem et virorum Institutis religiosis melius provideretur, eidem sacrae Congregationi, in plenario consessu die 8 Maii anni 1908 habito, visum est pro his quoque nonnullas apponere quaestuationum normas; quas, ex Secretaria supradictae Congregationis Episcoporum et Regularium acceptas, sacra Congregatio Negotiis Religiosorum sodalium praeposita, de mandato SSmi Dni Nostri Pii divina providentia PP. X, publici iuris facit.

I.—QUOAD ORDINES MENDICANTES.

1.° Regulares, qui Mendicantes vocantur et sunt, ex institutione Sedis Apostolicae cum sola licentia Superiorum suorum eleemosynas quaerere valeant in dioecesi, ubi erectus est conventus. Ordinariorum licentia necessario censenda est data in ipso actu quo conventus fundationi consensum praebuerunt.

2.° Si vero iidem Regulares extra dioecesim, ubi conventus habent, stipem quaeritare velint, Ordinarii illius dioeceseos licentia, per suos Superiores in scriptis obtenta, indigent.

3.° Ordinarii praecipue limitrophes, hanc licentiam absque

gravioribus urgentioribusque causis ne denegent, si aliquis conventus ex quaestuatione in sola dioecesi, ubi erectus est, vivere nullimode possit, ut in parvis dioecesibus contingere solet.

4.° Quae licentia intelligitur habitualis, usque nempe ad expressam revocationem; quae quidem revocatio, ut par est, nonnisi legitimis de causis, iisque tantum perdurantibus, facienda est.

5.° Ut Mendicantes praefato iure gaudeant, per seipsos, non autem per personas Ordini extraneas, eleemosynas colligere debent.

6.° Regulares quaestuantes semper secum habere debent litteras authenticas, quibus constet de debita facultate deque officio quaestuationis sibi commisso. Quas litteras parochis ultro exhibere tenentur; necnon Ordinariis, quoties ab ipsis requirantur.

7.° Non licet Superioribus regularibus ad hoc opus mittere nisi Religiosos aetate et animo maturos; numquam eos qui studiis adhuc incumbunt.

8.° Religiosi eleemosynas collecturi ne pergant soli sed bini, praesertim extra urbem seu locum ubi habent conventum, seclusa gravis necessitatis causa; quo in casu quaestuarius publice notus sit oportet atque aetate, virtute ac fidelium existimatione omnino commendatus.

9.° Porro extra locum conventuum quaestuantes, apud parochos vel apud alios clericos saeculares vel regulares, aut, iis deficientibus, apud aliquem pium benefactorem, christiana honestate et virtute conspicuum, divertant.

10.° Extra propriam domum ne maneant ultra mensem, si in propria dioecesi; non ultra duos, si in alia eleemosynas quaerant; neque iidem denuo mittantur, nisi postquam per unum, vel respective per duos menses, vitam communem iuxta regulam et constitutiones in conventu exegerint, prout uno vel duobus mensibus extra claustra degere debuerunt.

11.° Qui in ipso loco, ubi situs est conventus, stipem corrogant, noctu extra propriam domum nequaquam manebunt.

12.° Religiosi quaestuantes semper illa, qua decet, humilitate, modestia, munditie eniteant; saecularium, praesertim

mulierum cuiuscumque sint conditionis, familiaritatem caveant; loca suae professioni minime congrua omnino devitent; pietatem sincere foveant atque spiritualia exercitia in religione ipsorum solita pro viribus fideliter adimpleant.

13.° Superiores regulares, graviter onerata eorum conscientia, ne omittant quaestuariis suis normas agendi, quas prudentia suadet, opportunas praescribere.

14.° Si vero, quod absit, Regulares quaestuantes notorie deliquerint, fidelibus scandalum praebuerint, vel etiam contra legitimam prohibitionem eleemosynas colligere ausi fuerint, Ordinarius loci iubeat eos in propriam domum redire atque etiam tamquam Sedis Apostolicae Delegatus Superiores moneat, ut illos corrigant et pro gravitate scandali puniant; quod si secus fecerint, quam primum ad Sanctam Sedem recurrat.

II.—QUOAD ORDINES VEL INSTITUTA RELIGIOSA NON MENDICANTIUM.

1.° Religiosi sive Ordinum sive congregationum *iuris pontificii*, qui privilegium quaeritandi eleemosynas neque vi propriarum constitutionum a S. Sede approbatarum, neque vi Apostolicae concessionis gaudent, veniam Apostolicae Sedis impetrare debent, ut quaestuationes instituere valeant; praeterea licentiam per suos Superiores ab Ordinario loci obtinere tenentur, nisi forte S. Sedes in hoc expresse et specialiter iuri Episcopi derogaverit, quod numquam praesumi potest, sed indubitatis documentis probari debet.

2.° Religiosi vero qui sunt *iuris dioecesani*, opus colligendi eleemosynas nequaquam aggredi poterunt, nisi licentiam obtinuerint tum ab Ordinario loci in quo resident, tum etiam, si extra dioecesim propriae residentiae abituri sint, ab Ordinario loci in quo stipem quaerere desiderant.

3.° Ordinarii autem locorum, si opportunum visum fuerit, pro unaquaque domo cuiusque religiosi suae dioeceseos Instituti, sive iuris pontificii sive iuris dioecesani, emendicato viventis, limites quaestuationis constituere possunt et respective servandos curare, praesertim ubi sunt conventus Regu-

larium nomine et re mendicantium; nec huiusmodi Religiosis non mendicantibus quaeritandi licentiam concedant, nisi sibi constet de vera domus vel pii operis necessitate, cui alio modo occurri nequeat; et si necessitatibus provideri potest per quaestuationem in loco vel districtu, in quo Religiosi resident, aut intra dioecesim, instituendam, ampliorem licentiam nequaquam concedant.

4.° Ordinarius porro illius dioeceseos, ad quam isti Religiosi aliarum dioeceseon eleemosynas quaesituri accedent, collectas eis minime permittat, nisi prius per se vel per suos ad hoc delegatos, praeter litteras obedientiales proprii Superioris, facultatem, vel Apostolicae Sedis si sunt iuris pontificii, vel proprii Ordinarii si sunt iuris dioecesani, recognoverit et huius decreti praescriptis conformem invenerit.

5.° Insuper Ordinarius sedulo advertat, utrum qui pro missionibus exteris subsidia quaerunt, praeter litteras commendatitias Vicarii vel Praefecti Apostolici respectivae missionis et litteras obedientiales Moderatoris generalis proprii Instituti, habeant quoque facultatem a S. Congregatione de Propaganda Fide in forma authentica recenter datam.

6.° Licentiam colligendi eleemosynas Ordinarii concedant gratis et in scriptis, notatis semper (sive ad calcem litterarum obedientialium sive in documento separato) tum nominibus Religiosorum, qui ad colligendas eleemosynas designati sunt, tum nomine Ordinis vel Instituti ad quod pertinent, tum loco et tempore pro quibus licentia valitura sit.

7.° Licentias loco et tempore generales Religiosis huiusmodi nequaquam concedent Ordinarii, sed potius invigilabunt, ne sive quaestuantes, sive praetextu quaestuationis, extra propriam domum maneant ultra mensem, si in propria dioecesi; aut ultra duos menses, si in aliena eleemosynas quaerant; neve iidem denuo mittantur, nisi postquam per unum, respective duos menses, in suo conventu degerint, prout uno vel duobus mensibus foris manserant.

8.° Ut Religiosi Ordinariorum facultate colligendi eleemosynas uti valeant, id per se, non per alios, facere debent.

9.° Ad haec et ipsi fideliter observent, quae supra pro Reli-

giosis Ordinum mendicantium sancita sunt, parte I, art. 6, 7, 8, 9, 11, 12, 13.

10.° In casu tandem, quo hi Religiosi quaestuantes contra legitimam prohibitionem eleemosynas collegerint, vel, quod Deus avertat, male se gesserint scandalove fidelibus fuerint, Ordinarius loci, etiam tamquam Sedis Apostolicae Delegatus, eos pro gravitate delicti et scandali opportunis remediis coerceat et in propriam domum a suis Superioribus puniendos remittat.

Datum Romae, ex Secretaria supradictae sacrae Congregationis Negotiis Religiosorum sodalium praepositae, in festo Praesentationis B. M. V., die 21 Novembris 1908.

Fr. I. C. Card. Vives, *Praefectus.*

L. * S.

D. Laurentius Janssens, O. S. B., *Secretarius.*

S. CONGREGATIO CONSISTORIALIS.

I.

Litterae ad Archiepiscopos, Episcopos Aliosque Locorum Ordinarios.

Illme ac Rme Domine,

Haud raro accidit ut Ordinarii aliquid habeant ad Sanctam Sedem deferendum vel cum ipsa tractandum, quod aut ratione officii, aut vi ecclesiasticae alicuius legis, aut prudentiae causâ secreto silentii tegendum sit.

Ubi haec occurrant, Ordinariis curae sit scripta committere occlusa diligenter, etiamsi per suos rerum agentes vel procuratores ea transmittere velint. Quamvis enim dubitare non liceat de fide ac prudentia illius, in quo Episcopus fiduciam collocaverit et qui fuerit Sanctae Sedi probatus; tuenda nihilominus lex illa est quae prohibet secreti participes fieri plures quam necessitas postulet.

Illud praeterea commendatur Ordinariis vehementer, ut in delectu procuratorum vel agentium rationem habeant eorum, qui hoc in genere officii honeste hactenus et cum utilitate clien-

tum versati sunt. Idcirco, nisi quid graviter obstet, eosdem praeferant aliis. Iustum enim est et in Apostolicae Sedis votis, ut concessa ob altiores fines libertas in detrimentum non cedat bene meritorum hominum, qui huc usque operam suam in Ecclesiae servitium contulerunt.

Hisce tibi significatis, omnia fausta tibi a Domino deprecor. Romae, die 25 Novembris 1908.

C. Card. De Lai, *Secretarius.*

L. * S.

Scipio Tecchi, *Adsessor.*

S. CONGREGATIO DE SACRAMENTIS.

Declaratio circa Concessionem Dispensationum Matrimonialium ex causis inhonestis.

Sacrae Congregationi de disciplina Sacramentorum sequens dubium propositum fuit: an, iuxta tenorem formularum sacrae Congregationis de disciplina Sacramentorum, in concessione dispensationum ab impedimentis matrimonialibus ex causis inhonestis intelligi debeat tacite concessa Ordinario etiam facultas declarandi legitimam prolem susceptam ante executionem dispensationis et celebrationem matrimonii.

Eadem S. Congregatio, re mature perpensa, respondere censuit: *Negative,* sed requiri ut prolis legitimatio ab oratoribus petatur eaque in rescripto concedatur.

Datum Romae ex aedibus eiusdem S. Congr., die 29 Ianuarii 1909.

D. Card. Ferrata, *Praefectus.*

L. * S.

Ph. Giustini, *Secretarius.*

S. CONGREGATIO RITUUM.

Sanctimonialium Ordinis S. Benedicti.

Moniales Ordinis S. Benedicti apud *Princethorpe,* dioecesis Birmingamiensis in Anglia, vigore privilegii olim sibi concessi, Officium B. M. V. ut in Communi Sanctorum, omnibus sab-

batis non aliter impeditis, sub ritu semiduplici recitare solent. Quibusdam autem temporibus, scilicet ab Adventu usque ad Nativitatem Domini, a Nativitate Domini usque ad Purificationem, et a Pascha usque ad Pentecosten, Evangelium eiusdem Officii minime cum Evangelio Missae B. M. V. eisdem temporibus assignatae concordat. De facto Officium tale, ab Adventu usque ad Nativitatem Domini, et a Nativitate Domini usque ad Purificationem nondum usque huc recitandum occurrit, saepius vero tempore paschali. Ut ergo hoc tempore paschali Officium Missae concordet, dictae moniales Evangelium *Stabant* cum Homilia S. Augustini, ut in festo VII Dolorum B. M. V. (feria VI post Dom. Passionis) et Responsoria de Communi B. M. V. legunt. Orto iam dubio de hac ratione agendi, eaedem moniales a sacrorum Rituum Congregatione humiliter petunt ut dubia sequentia solvere dignetur, nimirum:

I. An in sabbatina recitatione Officii B. M. V. Evangelium *Loquente* cum Homilia de Communi semper recitandum sit.

II. Si vero negative, quaenam sint Evangelia, Homilia et Responsoria iis variis temporibus recitanda, nempe: (*a*) ab Adventu usque ad Nativitatem Domini; (*b*) a Nativitate Domini usque ad Purificationem; (*c*) a Pascha usque ad Pentecosten.

Sacra porro Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis liturgicae, re sedulo perpensa ita respondendum censuit:

Ad I. Providebitur in II.

Ad II. Responsoria sint semper ut in festis B. Mariae Virginis per annum, cum Evangeliis et Homiliis; (*a*) e feria IV Quatuor Temporum Adventus; (*b*) e die infra Octavam Nativitatis Domini *Vides festinare pastores* (30 Decembris); et (*c*) e priori festo Septem Dolorum B. M. V.

Atque ita rescripsit, die 22 Ianuarii 1909.

S. Card. Cretoni, *Praefectus.*

L. * S.

✠ D. Panici, Archiep. Laodicen., *Secretarius.*

ROMAN CURIA.

American Appointments.

Official announcement is made of the following Consistorial nominations:

28 January, 1909: Cardinal Francis Satolli, Bishop of Frascati, is appointed Protector of the Order of Sisters of St. Joseph (Carondolet). The order, founded in 1650, has four Provinces in the United States (St. Louis, St. Paul, Troy, and Los Angeles, Calif.), with 115 establishments.

29 January, 1909: Mons. Augustin Dontenville, Bishop of New Westminster (newly created archdiocese under the title of Vancouver), recently elected Superior General of the Oblates of Mary Immaculate, is made titular archbishop of Ptolemais in Syria. (Ptolemais St. John d'Acri) has a resident bishop of the Greek Melchite rite.

Pontifical Honors.

14 January, 1909: The Rev. H. Bernard Sandmeyer, parish priest of New Ulm in the archdiocese of St. Paul, is elevated to the rank of Domestic Prelate.

19 January, 1909: Mr. John Craigen of the diocese of Aberdeen (Scotland) is appointed Private Chamberlain of Sword and Cape.

Papal Audiences.

14 January, 1909: The Very Rev. Augustin Ausini, S. J., Rector of the *Collegio Pio* of Latin America.

23 January, 1909: Mons. Edward Patrick Allen, Bishop of Mobile, Alabama.

Studies and Conferences.

OUR ANALECTA.

The Roman documents of the month are:

LETTERS APOSTOLIC: I. Erecting the diocese of New Westminster in British Columbia into an archdiocese, with the metropolitan see at Vancouver. The former archdiocese of Victoria is reduced to a suffragan diocese of Vancouver, like the Prefecture Apostolic of the Yukon.

II. Erecting the Vicariate Apostolic of Temiskaming, suffragan of the archbishopric of Ottawa.

III. Erecting the diocese of Rockford in the United States, suffragan of the archbishopric of Chicago.

S. CONGREGATION OF THE HOLY OFFICE permits members of religious institutes approved by the Ordinary, together with their charges and household, to fulfill the obligation of visiting some indeterminate church or public oratory for the purpose of gaining certain indulgences, by visiting the chapels of their own institutes in which Mass is ordinarily said for the members of the same.

S. CONGREGATION FOR RELIGIOUS issues a decree determining the conditions under which members of religious institutes may collect funds in or out of their dioceses. (*See article on this subject*, pp. 412-17.)

S. CONGREGATION OF CONSISTORY commends care in the selection of agents whom the bishops commission to transact ecclesiastical business for them in Rome.

S. CONGREGATION OF THE SACRAMENTS decides that the granting of dispensations from matrimonial impediments (*ex causis inhonestis*) does not tacitly include the faculty of legitimizing children born before the application for dispensation and the celebration of marriage. Such faculty must be separately applied for.

S. CONGREGATION OF RITES determines certain rubrics for the recitation of the canonical office of the B. V. M. (privi-

leged) on Saturdays, in the Convent of the Benedictine nuns at Princethorpe, in the diocese of Birmingham, England.

ROMAN CURIA: Appointments and nominations.

THE DISCUSSION OF THE DESIRABILITY OF A VERNACULAR LITURGY.

Readers who have carefully followed the discussion suggested by Dr. Campbell's plea for a vernacular liturgy, no doubt recognize the fact that a good deal is to be said on both sides. Naturally the predominant expression of opinion on a question of this kind will be on the side of tradition; and tradition is indeed a chief conserver of that discipline which in turn safeguards the apostolic doctrine for which the Church in its institutional character stands. And we may always assume a certain delicacy, if not timidity, which prevents open utterance on the part of those who may have definite and reasonable convictions, in behalf of a plea which is either unpopular or which seems to forestall the judgment of authority.

Several readers who have written to us on the subject, pointing our certain inconsistencies in what was said by those whose criticisms of Dr. Campbell appeared in the last number of the REVIEW, stipulated that their names be withheld in case we should publish their communications. As Dr. Campbell speaks for himself in this number, and sufficiently answers the main points of the opposition to his plea, there is no need of printing the criticisms referred to. There is one writer, however, who over his signature frankly states that the opponents of Dr. Campbell seem to lose sight of the real issue for which he pleads, namely that whatever is to be said in behalf of the Latin liturgy as a bond of unity, the chief necessity for making this unity effective is an intelligent appreciation of what religious worship means. Even a general understanding of the liturgical act of the Holy Sacrifice does not cover the ground contended for. "A priest can do much to explain the unchangeable parts of the Mass, but he has not the opportunity ordinarily to bring home to the people the beauties hidden in the ever-changing Introit, Gradual, Tract, Collect, Com-

munion." The question is, however, not one of advocating the abrogation of the Latin liturgy; it is rather a plea for making that liturgy intelligible to the mass of our people who do not at present either understand or appreciate it. The discussion need have no other effect than to make us as pastors and priests conscious of the necessity of placing within the reach of our people means of informing themselves regarding the untold treasures of the Catholic liturgy, which will prove more effective than those hitherto adopted or prescribed. And to bring about such an effect we must have discussion, within the limits of respectful treatment of the venerable traditions of the Church, loyalty to the disciplinary ordinances of the ecclesiastical authorities, and above all conservation of orthodoxy in matters of Catholic doctrine. With these principles fixed there need be no reserve in frankly expressing what facts and reason clearly demonstrate to the observant and logical mind. In this connexion we may quote from a communication by a priest who realizes the practical value of the issue here discussed. Commenting on the criticisms which appeared in the March number, he writes:

It is to be regretted that there has not been a fuller discussion on the side of Dr. Campbell. A canvass of the clerical readers of the REVIEW would doubtless show a surprisingly large number in sympathy with the Reverend Doctor's views. However, the subject is a delicate one and many will hesitate to discuss the matter in print lest their endeavors should be regarded by the over-critical as encroaching upon the domain of authority. But those who plead for a modification of the present discipline, do so with the knowledge that they are merely presenting the reasons why the proper authorities in the Church may decide on a change. As priests their duties bring them into close contact with the faithful, and therefore they are in a position to suggest what the wants and needs of the faithful are. Of course, the final word is to be said by the Church herself on the matter. Hers is the wisdom as hers is the power to make the change.

JAMES AHERNE.

South Omaha, Nebraska.

We hope to sum up the results of the discussion in our next number, in such a way as to present our readers with the practical aspect of what the clergy should and could do in the matter of making the Catholic (Latin) liturgy better appreciated by the great body of our people, for whom at present it is actually a sealed book, to the loss of faith and devotion.

DR. CAMPBELL'S PLEA FOR A VERNACULAR LITURGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

There is, I think, little doubt that a considerable number of priests who have experience of work among English-speaking people would be glad to be allowed at least an alternative use of the vernacular in certain rites of the Church, notably in the administration of Baptism, Confirmation, Extreme Unction, and the burial of the dead; and had Dr. Campbell confined his arguments to the question of pleading for the necessary authorization for this modification in the customs of holy Church, many would have answered "yes! we should plead for a vernacular administration of certain parochial functions." But it is a very different question when it comes to changing the public offices of the church, and above all the celebration of the Divine Mysteries.

Would the reasons put forward by Dr. Campbell be anything like sufficient to make up for the loss of the liturgical language, which helps us to realize the consoling and soul-uniting fact that, whatever our nationality may be, whatever language we may speak, we are all members of one great family in Jesus Christ? Could this unity be in any other way brought before us so strikingly as it is by the use of the liturgical language when we meet in our churches throughout the world to offer the holy sacrifice of the Mass?

For an example of what I mean, let us go to St. Peter's church, Hatton Garden, London, between the hours of five and eight on a week-day morning during the Eucharistic Congress of last September. In the sacristy stands a row of boys vested in cassock and cotta. Some of these boys may be

of Italian origin, some of Irish, but practically speaking they are all English boys, and their language is English as spoken by the working-class in London. Now they are waiting to serve Mass for the ever-increasing crowd of priests of various nationalities who have come from all parts of the world to attend the Congress. Ever and anon the sacristy bell rings out as one of the boys leads to a side altar a priest vested for Mass. A moment before there was a gulf between this priest and this London boy, for neither understands a word of the language which the other deems the easiest and most natural in the world. But now, as they meet at the foot of God's altar, the gulf is bridged over; and all through the sacred Rite, until they return to the sacristy, there is perfect understanding between them. Together they confess their sins in Latin, together they cry for mercy in Greek, and the boy answers in Hebrew to some of the prayers which the priest says in Latin. A strange mixture it might seem to one to whom it is not given to know the mysteries of the Kingdom of Heaven; but to the priest and the boy in question it is the language of the Church which renders perfect inter-communion possible. The same thing is going on at all the altars in this church, and in all the other large churches of London.

Whatever may be said of the history of our Church Latin and the origin of its employment in the sacred rites, can we help seeing a mystical connexion between it and the inscription on the Cross, which was written in Hebrew, in Greek, and in Latin, that all might read it? Can we doubt that it is the will of God to unite us thus as the olive branches round about the table of the Lord?

And how would it be if we were to plead for a vernacular Liturgy, and obtain it? Utter confusion where before there were unity and order. Each priest would require his own missal and a native server; and when we consider that "given a Liturgy in the vernacular, parts of the Mass would naturally be recited in a louder tone of voice," the effect in a large church with Masses going on in various tongues would, to say the least, not be conducive to devotion. The unity of Rite

might indeed make it possible for a fairly instructed Catholic to follow any of these Masses, and even for one to receive Holy Communion from a foreign priest; but with what distraction and confusion where all was peace and unity before!

For another example let us go to a small country Mission in the Midlands, where there is only a small church and one priest. On a Saturday evening a Spanish priest, who does not know English, calls at the Presbytery. He is taking his holiday in the shape of a walking tour across England, hoping to obtain "copy" for a magazine for which he writes in his own country. He wishes to say Mass in the morning, and decides that half-past ten will not be too late. After the Gospel, the celebrant sits down, and the Rector of the Mission gives out the notices, reads the translation of the Epistle and Gospel as usual, and then, in his sermon, tells the people that the priest whose Mass they are hearing does not know a word of their language, and takes the occasion to explain to his congregation the unity which is brought about by the use of Latin as the liturgical tongue. This helps the people to realize that, although in the place where they live they appear to be a small and insignificant sect, they are members of a mighty Church, not confined to one country or nation, but spread throughout the world.

Now suppose the same thing were to happen after say twenty years of vernacular Liturgy. The parish priest, having no practical use for Latin, as he says his Office in English and finds quite enough theology in the many books and magazines for the clergy written in his own language, has been forgetting the *ci-devant* liturgical tongue ever since he left the Seminary, and now he knows it about as well as he does Greek—about as well as an average Protestant country Rector knows both Latin and Greek—i. e. practically not at all. With the greatest difficulty he might make the Spanish priest understand, that as the Church in England is in communion with the Church in Spain, he might have the use of the altar to say Mass, provided he brings with him his Spanish missal and his native server; provided moreover that he does not

celebrate in the presence of the English congregation; for after twenty years of vernacular Liturgy, the people, having been taught to follow the words of the prayers, would be as distracted by the foreign priest as would a Protestant congregation under similar circumstances at the present day.

One more example from personal experience. I always find that both Catholics and non-Catholics are pleased and edified when, on returning from a short holiday in France, I tell them how I was invited, for instance, to say one of the parish Masses in a great cathedral on Sunday morning in the presence of a large congregation, or how, on the first Friday of the month, I was asked to give Holy Communion to some two hundred French people at the altar of the Sacred Heart, in order to enable the celebrant to finish his Mass for the benefit of those who were not going to Communion. How different it would all be if a vernacular Liturgy obtained in England and in France!

It seems passing strange to me that a priest who lives in Canada should not see, in his own country, a very great inconvenience that would follow his proposed reform of the Liturgy. A stranger, instead of asking as now for the Catholic church, and being shown it without difficulty, would have to seek the English Catholic church or the French Catholic church. I think this would be no small inconvenience and no insignificant step towards the introduction of greater and still more important differences. The English-speaking Catholic would perhaps even have to ask for the English *Roman* Catholic church, for I think there is a section of a non-Catholic sect which calls itself " English Catholic " as distinguished from *Roman* Catholic.

Though I have not attempted to reason, but simply to draw attention to some, it seems to me, inevitable results of such an innovation as that proposed by Dr. Campbell, I hope I have said, or rather hinted, enough to show that all the reasons given for such a change would pale before what could be said against it.

The last of the reasons in favor of the Latin Liturgy

quoted by Dr. Campbell from Cardinal Capecelatro, and which he dismisses with a very few lines, is, I think, particularly practical in English-speaking countries at the present day: "There is," says the Cardinal, "something mysterious and solemn about a Liturgy that speaks a language not used for the common needs of life, and not fully understood, which cannot fail to produce good results in well-disposed minds."

If we except a modern section of the Church of England, and also the Irvingites, we may say that in all the sects we meet with in our countries, the highest idea of public worship is a meeting together to pray, sing hymns, read the Bible and hear it explained according to the tenets of the particular sect. The minister is there to help and lead the congregation, and it would be rightly deemed absurd for him to hold a service without a congregation. It is not so with us. An important part of the priest's duty is to minister to the people; but this is not the chief office of his priesthood. A reason for which our people should go to church is to pray together and be instructed in their religion; but it is not the chief reason. The highest office of the priest is to offer sacrifice to God, and the highest duty of the faithful is to join with him, not necessarily in following the prayers he says, though that is good, but in the *act* of offering the Sacrifice of the Mass. The vestments, the ceremonies, and in no small degree the liturgical language should help the people, if they are properly instructed, to appreciate this, and to realize that their object in going to Mass is quite different from and of a much higher order than the motives for going to evening devotions or to hear sermons, and altogether beyond the understanding of their "separated brethren."

A liturgical devotion should certainly be inculcated. All the faithful should, as far as possible, have missals with translations of all the prayers and portions of Scripture used in the Mass; and they should be persuaded, at least sometimes, to follow the Mass throughout in their books. Those who are devout enough to attend long services should also be provided with Holy Week books. Complete Vesper books should

be cheaper than they are at present, and should be recommended. Translations of the prayers for the blessing of palms, ashes, and candles should be easier to find. Books of private devotion might contain more about the Church's seasons than they generally do, and more extracts from the Divine Office. Instructions on the public Offices of the Church, and the meaning of the ceremonies, might well be more frequent. But as we value our precious heritage as members of the true Church, let us not imitate those who have left us by wishing to introduce a vernacular Liturgy, lest it be said of us as of Israel of old: *Et commisti sunt inter gentes; et didicerunt opera eorum.*

G. W. L. HENDRIKS.

Eastwell, Leicestershire, England.

THE ARGUMENTS AGAINST THE USE OF A VERNACULAR LITURGY.

A Rejoinder.

To the Editor, THE ECCLESIASTICAL REVIEW.

In my article on a vernacular Liturgy I wrote: "Those who are disposed to be frightened by the difficulties to which an innovation may lend occasion, rather than to be encouraged by the substantial good it is expected to produce, will always find arguments in support of the *status quo*." The truth of this is well illustrated by three of my critics whose letters appeared in your March issue, and of course it is all the more evident when the arguments need not conform to any fixed standard of value. And indeed who could hope to see an end of the arguments against a vernacular Liturgy while he finds one critic objecting, in the name of vocal music, that the English has such sounds as *ing*, which can be properly uttered only by "artists," and a second, that the change would probably necessitate every church having a Missal in the vernacular and one in Latin; and a third demanding what language an American priest would use who found himself in Rome, Berlin, Quebec, or Mexico.

Supposing some private person like myself, before the

Pope issued his *Motu Proprio* on Church Music, had advocated in the REVIEW the changes which His Holiness has prescribed in that document, can we doubt that an army of opponents, armed with arguments quite as cogent as those of my critics, would have leaped to the front to crush the dangerous innovator? We might even have heard some one triumphantly demanding what the parishes would do with their old music books. There is good ground for this presumption, seeing that, though the Pope's reasoning was backed by Apostolic authority, enough "arguments" are still forthcoming to prevent, in many places, compliance with his law. Yet nobody can suppose that the Pope thought the change could be effected without considerable trouble and inconvenience; but he knew that, as St. Gregory so often tells us, "ad magna praemia perveniri non potest nisi per magnos labores," and the fact that many would prefer to escape the trouble incident on the reform, did not seem to him sufficient reason why the Church should be debarred from the benefits of a music which is in harmony with our religious needs and feelings.

In my article I claimed as beyond reasonable doubt "that the faithful would draw large profit from immediate contact with the riches of our Liturgy." My reasoning was governed by the assumption that that policy was best which secured the greatest good to the greatest number. I was aware that a few "educated" persons here might think that to satisfy their classic taste ought to be the Church's first care, or that a few "refined" ears there might reject everything but the delicacies of soft sounds, but I had no doubt that all judicious readers would be with me in thinking, that after all what the rank and file of mankind, to whom the Church's mission is, most needed, was the word of Divine life, the light of Christian knowledge, communicated to them with the greatest possible fulness and directness.

I tried, on the other hand, to show that the reasons ordinarily put forward in support of the present discipline were not of a kind to block the way to the greater good which a vernacular Liturgy seemed to promise. In other words, the bene-

fits of public worship in the mother tongue would, it seemed to me, far outweigh the advantages we derive from the retention of Latin. Now I do not see how anyone can think he is meeting the issue while he ignores my fundamental contention. Surely men who have read my article with a view to criticizing it, need not be told that, as my words are there to show, I did not ground my plea for the vernacular on the tendency which it would produce toward congregational worship, or the dividing-up of large parishes, or the correction of careless priests, or the like, but on its salutary influence on the faithful by keeping them, from childhood to old age, in immediate contact with the treasures of our Liturgy, in all its various departments, enlightening their minds, educating their hearts, and filling their memories with sacred lore. But my critics have missed this point entirely, and have made those incidental effects, which I threw in by way of good measure, the sole object of their attack. They do not even tell us what measure of profit, if any, would accrue to the faithful from a full understanding of our Liturgy, though they surely must think it not inconsiderable, since they would be at some pains to compensate for its loss through the round-about and for the most part inefficacious means of translations.

It is not, therefore, merely on account of the space it would require that I decline to take up their reflections in detail; but rather because by so doing I should be giving undue prominence to considerations of no definitive value, while the substantial part of my thesis remained untouched by criticism. Not even the tempting question as to the relationship between dead languages and liturgies, or the reason for the place which Latin has obtained in the Western Church, must turn me aside, especially as I did not question the wisdom of the policy that governed Western Christendom in its formative period, but only expressed the belief that in view of the changed conditions of the world the Church would "enlarge her services to mankind by modifying her discipline so far as to give to, at least, the more widespread and permanent tongues the place which Latin now occupies in the Liturgy." I would, how-

ever, remark in a general way, that my critics do not seem to have decided exactly what ground they would take. Two of them at least, if not all three, make it tolerably clear that they think a dead language preferable for its own sake as the language of Liturgy; nevertheless, they would seem well satisfied to resuscitate it in our own case by increasing the number of those who know Latin. Indeed, one of them says plainly that the Church would have taken up a dead language in the beginning if she could have got a suitable one that was really dead (and not, I suppose, like Kipling's dead Fuzzy-Wuzzy, only "shammin'"), yet he sums up all the arguments in favor of the retention of Latin in a statement equivalent to this, that Latin is as live a language as ever existed!

One thing at least we may put out of our heads, viz. that a dead language was ever chosen for the formation of a liturgy. Besides being historically without foundation, this assumption reveals a strange conception of the origin of liturgies,—a conception according to which they were formed at one stroke and imposed on the people from without, instead of being, as they really were, gradual growths, in the language of the people, resulting from popular influence on the one side and the directing hand of the Church on the other.

Father Nicholson alone of all my critics takes special notice of my fundamental claim, but he views it so hurriedly that when he comes to remark upon it, the best he can do is to misrepresent me. The "large profits" which I contended would accrue "to the faithful" from a Liturgy in the mother tongue, he represents me as claiming for Protestants, and then amusingly sets about beating down the creation of his own misreading by recourse to statistics on divorce and "race suicide." After that one is not surprised to find him calling in Hallam to prove something I never denied, not even when I wrote that "our Churches are schools of Latin only in the slightest measure."

Father Rawlinson has rendered comment easy by summing up all the arguments in favor of our present usage in the statement that "the Latin language is as nearly a universal

language as has ever existed." As it was for a Liturgy in the mother tongue I pleaded, not for a Liturgy in the most universal language, this statement does not concern me, and I leave it to statisticians "to stare and gape" over.

Father O'Sullivan's remarks may interest some readers as showing the variety of things it is possible to know by experience.

I would add a word here as to the value of translations. My critics are all in favor of them as a means of learning something about our Liturgy, that is, though they think it unwise to let the faithful gaze on its varied beauties through the open door, they would go to some trouble to secure for them a peep through the key-hole. Your readers need not be told that there is an essential difference between the immediate perception of the spoken word and the acquisition of its meaning through a translation. The Italian may read at home his version of Shakespeare's *Julius Caesar*, then put it in his pocket and go out to see it played in English. But what influence will it have over those elements of his nature which go to mould character and deepen thought compared with what it has on the Englishman beside him, who is worked upon through the living medium of his mother tongue? The difference is greater still in the case of poetical compositions that are set to music. Here the words and music are so blended that to separate them is to destroy half the effect. Further (to come back to our specific subject) what we learn of our Liturgy through translations we learn in the spirit of a student rather than of a worshiper; and, at any rate, such knowledge as we get is limited, until we are grown up, to a very small portion of the whole field of Liturgy. All through the formative period of childhood and boyhood, while the mind is most susceptible to impressions, and the memory most active in laying by treasures for future use, this vast storehouse of sacred literature remains almost entirely closed to us.

Again, what percentage of our people know the Liturgy through translations beyond what those who use books may

find in the prayers for Mass? How many of them, for instance, really know the services of Holy Week, which are published in book form? We are not now treating of metaphysical possibilities, but of actual conditions; and priests of experience well know that for every one who has studied the Holy Week book, there are hundreds who never read a page of it. What priest has ever looked down from a pulpit, of an evening in Holy Week, on the mass of upturned faces of all conditions and ages, expressive of keen anxiety to grasp the meaning of what is doing, without being convinced of the actual inefficacy of translations as a means of uniting the faithful with the public services of the Church; or without a feeling of regret that those eager ears and needy souls could not receive directly and immediately from the sanctuary the purifying words of the Divine tragedy in which they strove to share?

The next best pleasure, after reading a solitary supporter like "Studiosus," is that of encountering an opponent who comes to the point with clearness and brevity. Whoever has had the good fortune of knowing something of Father Benson's fine imagination and charmingly mystic temperament through the various writings with which he continues to enlighten and edify us, will not be surprised to find him, in the present discussion, swayed by the same poetic influences that were so powerful with Cardinal Capecelatro. His second reason, which I consider the only argument that gives any species of plausibility to the case for the defence, is essentially the same as I have put as the Italian Prelate's fourth. But he develops it in so clear and striking a way that we are all the more disposed to overlook certain extravagances of language that appear in his letter. He says, for instance, that were the vernacular substituted for Latin, traveling priests and laity would be put to "immeasurable inconvenience." In the case of our English layman traveling in France it would mean that he would be obliged to hear Mass in French; and of a priest, that if he was not sufficiently familiar with the Missal in French, he would have to celebrate in Latin or

English as the law provided in such cases. Whence the *immeasurability* of this inconvenience does not readily appear, though his fourth argument may partly explain it.

Again, he thinks the arguments for the Latin "overwhelming." His letter contains the pick of them.

The sense of external unity which clerical and lay travelers would lose in the event of a change, does not, I think, count for much at the present day. There was a time, as I indicated in my article, when such external aid to unity, and the recognition of it, had more value. But the world, Protestant and Catholic, has fortunately been taught to attend more to Catholic unity in its essence, viz. communion with the See of Peter, than in conformity to any universal discipline. And I should presume that such travelers would, on the whole, be edified by the lesson of so many peoples differing in race, color, and habits of life, each using their own language, as if to fulfil in public, as well as in private worship, the words: *omnis lingua confitebitur Domino*, yet all "believing the same truths, having the same Sacraments and Sacrifice, and being under one visible head on earth," thus again verifying that other picture of the Church as a *regina in vestitu deaurato circumdata varietate.*

The *suggestiveness* of an unknown tongue is an argument with which it is not so easy to deal, not on account of its strength, but of its ethereal and subjective nature. It fascinates one, as do the Northern Lights, by its delicacy and evanescence. In this quality is the source of all its strength, but also of all its weakness. We may all of us be touched at times by its influence, but when it comes before us in a practical issue, we should hardly care to rest our hope of a religious increment on so airy a basis. Yet there it remains, like the poet's Italy, dowered with the fatal gift of beauty, but without corresponding strength.

But let us look into this argument. Father Benson writes: "The appeal, I believe, of the mysteriousness and dignity of the Latin sounds more than compensates for the lack of *immediate* intellectual apprehension of the words." He would

not, therefore, we may presume, if forced to choose, sacrifice the basic value of the Liturgy, that is, the sense, to the Latin sounds; he would only sacrifice its immediate intellectual apprehension, on the understanding that its meaning would be reached through a translation. This at once brings up the old question: What percentage of the faithful know, or are likely ever to know, the Liturgy, except through the *immediate* apprehension of the language?

In as far as the irreverence and other ills, against which he thinks the mysteriousness of an unknown tongue would be a barrier, are peculiar to these days, they would seem to be the fruit of the abandonment of Dogma by the sects, and the substitution of vain human devices for the plain preaching of the Gospel truths. We must not lose faith in the power of Christ's word, when rightly delivered through His appointed representatives. So long as the teaching body of the Church do their duty in reverently and assiduously instructing the faithful in the articles of Faith, as well as in their moral obligations, there is no danger that the people thus enlightened will be more disposed to profane holy things than those who are left in ignorance; rather will they be disposed to gratitude and humility, and awed by the *real* mysteries that everywhere encircle us. History, I think, will bear out this view. If, on the contrary, the leaders should fail in their duty, the "mysterious" power of an unknown tongue will not, especially in the present temper of the world, long enforce reverence or avert calamity.

I must not be understood as insinuating that Father Benson would encourage ignorance as a means of teaching reverence. He only thinks that the "comparatively uneducated"—the masses, I suppose—are influenced by "imaginative rather than reasoned arguments"; and that the transcendence of God, for instance, and our own littleness could best be brought home to them by placing before their eyes the "mystery" of a liturgical language that they did not understand. I, however, have gone on the assumption that even the masses could be edified more by instruction suitably given, than by any device that

ignored it. I may add that one of the advantages which I claimed for a vernacular Liturgy was, that it would train the will, and enlighten the mind, in an informal way, and render less necessary formal teaching, and, I suppose, "reasoned arguments."

Father Benson does not, I am sure, wish us to take the remainder of his letter too seriously. We all admire the western "rebels," who preferred orthodoxy in a Latin dress to heresy in the English of Edward VI's first prayer-book; and as long as the life of man on earth is a "warfare," we are not likely to make the campaign dangerously easy by putting on our fullest armor. For the rest, if he had been in my place, and had seen Rohrbacher's mysticism rising up against him in the form of the argument that Extreme Unction should not be administered to the sick man in his own tongue, because the Pentecost sermons of the Apostles were understood by people of various languages, he would, I think, with all his good nature, have remarked that he did not see the inference, as evidently the sick man did not understand the Latin. But if we are to call in mysticism to regulate Church discipline, let us be just with it. Let us preach in Latin, and catechise in Latin, and let pastors excoriate in their best Ciceronian those who are behindhand in their dues. They could place cheap translations of their philippics with the booksellers. This would answer more fully the demands of mysticism and would have the warm approval of the "bad-pays."

I take this occasion to say that in my article in the January REVIEW, page 40, line 16, the word "user" should read "use."

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DR. RYAN AND THE MORAL ASPECT OF STOCKWATERING.

A Rejoinder.

The Editor, THE ECCLESIASTICAL REVIEW.

I read with much interest the article by Dr. Ryan on the subject of Stockwatering from the moral point of view which appeared in the February number of the ECCLESIASTICAL RE-

VIEW. With Dr. Ryan's high estimate of the importance of moral theology and with much that he says in his article I am glad to agree most cordially. There are however two or three points of importance on which the views expressed by the writer seem to me more questionable, and I venture with all due courtesy to make some remarks on them with a view to helping on the study of the science, in which we are all interested, to the best of my ability.[1]

To justify my criticism of Dr. Ryan's statements I must recall here that in answer to the question of a correspondent of the REVIEW I had said that, "If the principles which are to be found in all the textbooks are completely understood, there should not be much difficulty in solving such questions as our correspondent proposes . . . Only," I added, "and this is the chief point, the doctrine of the textbooks must be known and inwardly digested." In a subsequent number of the REVIEW I applied this to Stockwatering, and gave it as my opinion that the chief difficulty about the subject was to obtain a clear idea of the nature of the operation on which an ethical judgment has to be passed. In proof of this view I may here refer to *Frenzied Finance* by T. W. Lawson. The operations described in that book are to a large extent connected with Stockwatering, and the author shows a very sound moral judgment on questions of just or unjust trans-

[1] I must confess that the quotation (page 160) which Dr. Ryan makes from Dr. Bouquillon grated a little on my feeling of gratitude and reverence for those from whom I had received my first training in moral theology. "Compendiums made and fashioned with a somnolency almost senile, without a trace of profound study or exact criticism," this "in the opinion of a writer in the *Civiltà Cattolica* was the net result of the labors of those who wrote on moral theology between 1850 and and 1890." It does not much matter who is responsible for that judgment, it is apparently ratified by Dr. Ryan, but it seems to me to be harsh and unjust. Not to mention such authors as Lehmkuhl, D'Annibale, and E. Müller, whose works would do credit to any age of the Church, but all of whom fall under the condemnation, it is harsh and unjust even to good, old Gury, against whom it seems to be specially leveled. His compendium first appeared in 1850, it went through seventeen editions in less than as many years, and it forms the groundwork of many of the manuals which are still in use throughout the Church.

actions, though as I suppose he is not a trained moralist. A priest who has learned and inwardly digested the treatises on Justice and Charity should be better qualified than Mr. Lawson to pass judgment on the ethical quality of transactions, provided that he has a clear idea of the nature of the transaction in question. Dr. Ryan disagrees with this view. He says that the chief difficulty in these questions is not the complexity of the operation, but its dissimilarity to all the recognized classes of activity to which the principles of morality have already been applied. This

> compels the priest to enter an unexplored field, to take a step in advance of the existing state of development of moral science. In a word, he is called upon to give to the recognized moral principles a new and wider extension. The work before him is not of the nature of an exercise in logic or geometry; it is developmental and constructive. He must go back to the remote and more general juridical principles and formulate for himself a proximate principle which will serve as the major term of his decisive syllogism. This was the situation at the close of the medieval system of industry, when money first became almost universally capital. Money-lending took on a character which was not quite like any of the well-known transactions that had long before been appraised by the moralists. Hence the centuries-long discussion of the lawfulness of interest, during which there occurred a true development of doctrine, the chief stages of which are marked by the *damnum emergens,* the *lucrum cessans,* and the now prevailing theory that money is virtually productive. A similar situation confronts the priest to-day when he attempts to estimate the moral quality of such business institutions as monopoly, the wage-contract, and stockwatering.

Now to be quite honest and straightforward, all this seems to me to be unreal, academic, and even doctrinally inadmissible. Let us test it by taking the typical case of stockwatering. Titius buys a mining property for $1,000,000. He sells it to a corporation of which he is the chief director for $5,000,000. The corporation issues stock to the public for $20,000,000, and the public in reliance on the glowing descriptions of the pros-

pectus eagerly subscribes the whole amount, paying twenty times its value for the property. The property was capable of yielding a fair return on the purchase price of $1,000,000; it cannot yield a fair return on twenty times that amount. Untrained common sense is quite sufficient to tell us that such a transaction is dishonest and unjust. Where is the necessity of "going back to the remote and more general juridical principles and formulating for oneself a proximate principle which will serve as the major term of the decisive syllogism?" All that is necessary is to know that one who by fraud and misrepresentation gets possession of what belongs to another commits a sin against justice and is bound to make restitution. This, the typical case of stockwatering, may of course be varied indefinitely; and herein, as I have admitted throughout, difficulties may arise for the moralist, but not in the mere application of common principles of justice to the transaction, when its nature is laid bare.

But Dr. Ryan's theory of the development of moral science is, I think, of most consequence in this discussion. Of course, I admit that there is such a thing as development in moral science, but not on the lines indicated by Dr. Ryan. He thinks that on questions such as monopoly, the wage-contract, and stockwatering, the priest of to-day is confronted with a situation similar to that which confronted him at the end of the Middle Ages on the question of usury. During centuries of discussion on that subject there was, Dr. Ryan says, a true development of doctrine. The chief stages in that development are marked by the *damnum emergens*, the *lucrum cessans*, and the now prevailing theory that money is virtually productive.

I am aware that many non-Catholic economists use language like this; they are on the lookout for evolution everywhere, and they delight to apply the evolutionary hypothesis to morals as well as to everything else. According to this view the Church at first prohibited usury absolutely; she said that it was always sinful, and condemned the contrary opinion as heresy. Economic progress however was too strong for the

Church, and so she was slowly compelled to change her position. She first of all admitted exceptions: interest might be taken for a loan when it entailed loss to the lender; then it was admitted that it might be taken if gain was hindered; finally we come to the modern doctrine that money is virtually productive.

If this be the explanation of the difficulty about usury, the man in the street will say, as Mivart did say, that by such processes of development any doctrine whatever may develop into its opposite. If by a process of development of doctrine the sin of usury may become the perfectly lawful transaction of taking interest on a loan, then we may confidently expect that, if only sufficient pressure is brought to bear on the Church, murder and fornication may in certain circumstances become perfectly lawful. Mivart contemplated still worse crimes becoming lawful.

It seems to me that theologically and historically the doctrine to-day on this subject is precisely what it was in the thirteenth century. Now as then and always it is against justice to charge for a commodity which is consumed in the first use of it more than that use is worth, if that is the only use the commodity can be put to. Now as then and always one may charge another for loss which he has suffered by doing the other a service; and *damnum emergens* and *lucrum cessans* meant no more than this. Then as now and always rent may be charged for the use of a commodity which is not consumed in the first use of it. St. Thomas teaches that interest may be charged for wealth loaned for the purpose of ostentation. There has been no change or development in doctrine; circumstances and facts have changed, and these changes have made money a commodity which as capital is equivalent to innumerable productive agencies; and as such it is not consumed in the first use of it, but it serves for the production of other wealth.

Dr. Ryan applies his theory of development to stockwatering. "Presenting a new form of activity," he says, "it compels the moralist to carry his general principles into a new field, and to

give them a new specific formulation." He criticizes my article on the subject because in his opinion it failed to touch on this, the main difficulty of the subject. That difficulty is the effect of stockwatering on the consumer. "It is precisely this question of the injury done to the consumer by stockwatering that takes the moralist into a new field, and compels him to give to principles a more specific formulation." The main part of Dr. Ryan's article is taken up with trying to prove that stockwatering is morally unjust because it compels or tends to compel the consumer to pay higher rates for goods or services, and it "aims to get an unjust rate of interest on the money actually invested. And the unjust interest is extorted from the consumer in the form of exorbitant prices. The rate of interest sought and frequently obtained by the device of watering the stock is exorbitant and unjust because it exceeds the prevailing or competitive rate on investments of the same kind." I shall quote the conclusion of Dr. Ryan's paper just as it stands:

The assertion made in the early part of this paper, that the chief difficulty in attempting to apply the principles of justice to the practice of stockwatering centres about the consumer, must now seem to be evident. At any rate, it would seem to be clear that the task of morally evaluating business operations of this kind from an average study of our manuals of moral theology is neither easy nor simple. Again, it would seem to be not improbable that the adequate discharge of this task involves a more concrete development, a more specific formulation of the principles of justice than is now available. One such statement or formulation has been laid down in these pages, namely, that generally speaking investors have no right to more than the competitive rate of interest. The principle may be unsound, but is is favored by all the analogies and presumptions of moral science, and its unsoundness is at least incapable of demonstration, And it will contribute not a little toward the solution of many other ethico-industrial problems.

I must confess that I for one still remain unconvinced. It is not evident to me that the chief difficulty in attempting to

apply the principles of justice to stockwatering centres about the consumer. Indeed the consumer, in spite of what Dr. Ryan says to the contrary, does not enter into questions concerned with the morality of stockwatering as such. Stockwatering has to do with the formation of companies or corporations and the rights of investors; the consumer is only interested in the quality and price of the goods which the corporation supplies. He is not affected *per se* by the fact that the stock of the company which supplies the goods has been watered. Dr. Ryan admits this: "Undoubtedly," he says, "the capitalization of competitive concerns does not affect their charges, for competition keeps the latter down to the level of a fair return on the actual investment. With concerns possessing some advantage of monopoly the case is quite otherwise." Therefore, since the consumer is not affected by stockwatering when there is competition, but only when there is some sort of monopoly, surely the conclusion must be that it is monopoly that injures the consumer and not stockwatering.

Of course I admit that those who by unjust means obtain a monopoly of commodities or services necessary to the public, and then raise the price above competitive rates, do an injury to the consumer and sin against justice. The common textbooks teach that. But we must not ascribe to stockwatering effects which are due to monopoly. This is what Dr. Ryan does, and he seems to confound the two quite different things, for in one passage of his article he talks of—"stockwatering and other monopolistic practices"—as if monopoly were of the essence of stockwatering. In America the two are frequently found together; but in England, though we have plenty of stockwatering, the consumer at least makes no complaint on that head, because his interests are protected by free trade and the strong arm of the law. Free trade brings competition to bear on prices, and the law keeps railway and other rates down at a reasonable level. Dr. Ryan admits that stockwatering may not *directly* affect charges and prices to the consumer, but he holds that it has been shown that it exerts powerful *indirect* influence toward raising prices. This it does be-

cause directors who are anxious to pay a dividend on watered stock know that they can do so only by raising prices to the consumer. So that stockwatering tends to produce this effect. Yes, but to be able to raise prices the corporation with watered stock must have a virtual monopoly; without that, it can do nothing but sell its produce and services at the current rate, or in the case of railways, in England at least, at the rate fixed by law.

Besides, a tendency toward evil is not necessarily evil, luckily for human nature; we may admit the tendency without being on that account compelled to condemn stockwatering in itself as an injustice done to the consumer. So that we come back again to the fact that if the public has to pay corporations unjust prices for their goods and services, the injury which the consumer thereby suffers is due to monopoly not to stockwatering.

Dr. Ryan in the course of his article gave a new concrete development to the ordinary principles of justice. He tried to show that generally speaking investors have no right to more than the competitive rate of interest. However, he does not seem to have any very firm faith in his own principle: "it may be unsound," he says, "but it is favored by all the analogies and presumptions of moral science, and its unsoundness is at least incapable of demonstration."

When a new and hitherto unheard-of principle of morals is enunciated, it is for him who discovered it to prove that it is sound; it will have no claim to our acceptance merely on the ground that it cannot be proved to be unsound. But let us see what can be said for and against this new development of the principles of justice.

The new principle is that profits on investments which exceed the competitive rate of interest are unjust. The public and theologians are agreed that there is a fair rate of interest on money *loaned*, and that to exact more than this is unjust. Dr. Ryan asks:

Why should a different standard of justice be permissible in

regard to money *invested?* Why should the man who buys the stock of a railroad, thus becoming an owner and investor, be justified in getting a higher return (barring a percentage to cover the difference in risk) than the man who buys the bonds of the road, thus becoming a creditor and lender? The theologians do not indeed discuss this question of the just rate of interest on investments, and this is one of the valid grounds of complaint against them; but the same principles, the same reasoning, and the same standard ought to apply here, as in the case of loans.

Dr. Ryan confounds two very different things in this passage. The shareholders in a company are the owners of the company's property, and whatever that property produces belongs to the owners of it, whether the product be great or small. A field may produce thirtyfold, sixtyfold, or a hundredfold; but whether it produce thirtyfold, sixtyfold, or a hundredfold, all the produce belongs to the owner of the field—*Res fructificat domino.* The case is not altered if for a field we substitute a coal-mine, and for an individual owner we substitute a company; whatever the mine brings in, its produce, all belongs to the owner, who here is the company.

On the other hand when money is loaned there is a just price for the accommodation as there is in other transactions. What is the just price is settled by the common, social estimate. To two such entirely different things as profits and interest "the same principles, the same reasoning, and the same standard" do not apply, if our conclusions are to have any validity. All Dr. Ryan's argument is vitiated by this confusion between two things which are essentially different. Owners of capital do indeed demand the loan rate on investments together with something to cover the risk, as Dr. Ryan says, but that is only to satisfy themselves that they are getting a fair return for their money; they would transfer their capital elsewhere unless they got that. This demand on the part of capitalists does not show that any excess from investments over and above the ordinary loan rate is unjust.

The only reason advanced by Dr. Ryan to prove his pro-

position which in my opinion has any weight is the last. "The nearest approach," he says, "to a satisfactory justification of the receipt of interest whether on loans or investments is to be found in considerations of social utility. . . . According to the Industrial Commission the principle is generally accepted at the present time that capital is not entitled to more than a certain fair rate of profits. Both the general public and the courts interpret a certain fair rate as the rate obtained from competitive investments."

Here too there is the confusion between profits and interest; but passing over that, there is something to be said for this contention. To illustrate the point and to see what force there is in the argument, let us suppose that a company owns a coal-mine. The coal is very near the surface and other valuable minerals are found with the coal, so that the working expenses are small and the profits large. In consequence the company easily pays 20 per cent on the investments. The produce is sold at the market rates; the workmen are well treated and get fair wages. Who will say that the profits are unjust? *Res fructificat domino.* Yet there remains a feeling that in equity, when they are helping to produce so much wealth, the workmen should have some share in the good fortune. This is only fair and right, but such an indefinite claim might be satisfied by an occasional bonus to the workmen. It might be conceded too that if all coal-owners were getting 20 per cent profit on their investments they should lower the price of coal, and allow the public to share in their good fortune. This result, however, would soon be brought about by the action of ordinary economic laws. These admissions we may make, but they do not help Dr. Ryan's argument. His new development of the principles of justice is in my opinion unsound, and I think it has been proved to be unsound.

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THE RIGHTS OF BURIAL—ONCE MORE.

To the Editor of THE ECCLESIASTICAL REVIEW.

I should like to take up Father Martin's reply, contained in the February issue of THE ECCLESIASTICAL REVIEW, paragraphically, but you might justly consider such rebuttal too long. Permit me, however, simply to refer to evident and many abuses to which the violation of the *jus sepeliendi* most manifestly led. This we can readily infer from the severe measures taken by Pope Boniface VIII and others, threatening even excommunication, against "religious and clerics" who in any unlawful way induced the dying to select a place of burial outside of their parish church or cemetery.

The decision of the Sacred Congregation of the Council of Trent leaves, of course, the *jus sepeliendi* where it was and is by common law, with the *parocho proprio,* unless the funeral come under the one or the other exception, to this law, so often quoted. If a public cemetery be chosen—one, of course, that is blessed and wherein burial to Catholics is permissible—then the right to burial has not been changed, as the Sacred Congregation has so often declared, but belongs to him who had it before such public cemeteries were established—to the *parocho proprio.* These public cemeteries have, for weighty reasons approved of by Church and State, been substituted for the formerly usual burial in the church or the cemetery around the church, and they are considered, therefore, really *parochial* cemeteries, and each pastor of a city which has such a cemetery in common (as is the case generally among us here in this country, and most probably everywhere now) retains the same right that he possessed before these public cemeteries were established.

"Avarice", as Father Martin says, may possibly have had something to do with the repeated decisions of the Sacred Congregation upon this head. But whether it influenced the *parochi proprii* more than others would be an interesting question for some expert psychologist to investigate. In glancing, hurriedly, over many decisions and decrees concerning the question of burial, I find that many favors and privileges had been granted to the religious, and it would seem that, at times and in certain quarters, they monopolized to a considerable extent things in this regard and drew pretty much the bulk of the emoluments. This may possibly have excited others to remonstrate, who were de-

pending for a meagre existence upon a scanty income and had considerable difficulty in protecting their rights against some who construed the right of selecting a burial as does our good friend, Father Martin. Possibly some of this class, who considered their rights encroached upon, annoyed the officials of the Sacred Congregation and thereby provoked the answer *centies,* and *saepius,* etc. However that may be, I am profoundly grateful to Father Martin for excluding from his charitable mind the mere thought that any "such motives" as "avarice" possibly actuated me in my defense of the rights of the *parochi proprii,* etc.

I confess frankly that too much space, in my rejoinder, was taken up with the "Motu Proprio", but Father Martin had called for a statement of some probable abuses to which I had alluded in my first restrictions on his article. I gave what I conceived might easily become such abuse and a little digression on the violation of the laws of Church music and funeral rites was brought into requisition, without injury to any one, I hope! I had not the slightest intention of showing thereby "what the ecclesiastical law regarding the choice of burial" is. I do hope that I am not quite so stupid! Still, I do believe that I did show what such a law as Father Martin would have us accept, might easily lead to, and that, if it really existed, *it ought to be revoked* as soon as possible.

The question is not of the frequency of the law, or vice versa; but: Is there such a law? And if people are not free to select whom they wish to administer the sacraments of the dying, much less should they exercise this right to satisfy whims and caprices in regard to the funeral rites. This is of considerable consequence to the pastor individually and to his usefulness in a parish officially. On account of the *absence* of such a law as Father Martin contends for, and not "on account of the rarity of such cases," have bishops abstained "from referring in diocesan statutes to the exercise of this choice;" and whenever there is any legislation on the subject of the rights of burial it is mostly to protect the rights and privileges of the proper pastor. Father Martin would have us admit two general laws: (1) that each person be buried from his own church; and (2) "that each person has a canonical right to be buried from whatever church he may freely select. . . ."

When Father Martin quoted from Zitelli on page 348, he might have added what the same author states a few lines farther on: "Relate vero ad jus funerandi, hoc integrum ad parochum pertinet, si defunctus in paroecia vel *publico coemeterio* tumulandus sit." [1]

Father Wernz states in Vol. III. n. 787: "Cum Ecclesia permiserit, ut fideles etiam extra parochiam in loco libere electo *v. g. in ecclesia regularium* exemptorum vel in sepulchro majorum sepelirentur, reditus Episcoporum et parochorum ex taxis funerariis amissis haud levem potuerunt subire imminutionem."

A most important confirmation of my interpretation is that found in De Angelis, Praelectiones, Lib. III, Tit. XXVIII, 3°: "Ex quo factum est, ut sepultura ecclesiastica esset—vel 1° sepultura *electa*,—2° sepulchrum *gentilitium*, aut *majorum*,—vel 3° sepultura *parochialis*. . . . At vero in casu electae sepulturae, vel si ea non facta, si quis conderetur in sepulchro majorum, Parocho proprio quarta funeraria emolumentorum dari debebat, prout statuitur cap. 1° cit°. h. t°., de qua inferius disseremus. . . . . Antiqui expositores juris canonici haec omnia fuse declarant, quique proinde ad eruditionem consuli possunt. . . . Verum *hodie tumulatio in* ECCLESIIS *generali modo vetita est*, in hac re connivente potestate ecclesiastica cum civili, et *proinde*, NON HABENTE AMPLIUS LOCUM SEPULTURAE ELECTIONE, INUTILIA REDDITA SUNT ILLA PRIVILEGIA TUMULANDI CONCESSA ECCLESIIS NON PAROCHIALIBUS; sepulchra quoque peculiarium familiarum generaliter derelicta manserunt, et APUD QUAMQUE CIVITATEM *unum* SEPULCHRUM *ecclesiasticum* COMMUNE *extitit*, nempe COEMETERIUM, salvis rarissimis, imo singularibus exceptionibus. HOC TAMEN SEPULCHRUM in coemeteriis *uti* PAROCHIALE *habetur*, seu illi correspondens, quod ex sua conditione quisque sortitus fuisset."

Icard, in his *Praelect. Juris Canonici*, Vol II, p. 568 (Editio 60, 1886), gives the following, which is undoubtedly a strong confirmation of my position:

Fideles sepeliuntur, vel in coemeterio parochiali, vel in sepulchro majorum seu *Gentilitio*, vel in loco quem ipsi elegerint; unde triplex est locus sepulturae.

I. Quod fideles jus habeant sibi eligendi locum sepulturae, et quibus servatis conditionibus, jura declarant. Leo Papa III.

[1] *Apparatus Juris Eccl.*, Editio 3a, p. 184.

II. Haec igitur notanda in praxi:

1° Jure communi defunctus sepeliendus est, non in loco ubi decessit, sed in sua parochia, ubi scilicet habebat domicilium, vel in ea ubi existit majorum suorum sepulchrum, nisi elegerit alibi locum suae sepulturae. . . .

2° Inde sequitur familiam defuncti, si corpus transtulerit in locum domicilii, non posse aliam Ecclesiam eligere ad funera exequenda, praeter Ecclesiam parochialem ubi defunctus domicilium habebat. *Quaestio autem moveri potest, an defunctus, dum viveret, potuerit ipse eligere sibi aliam Ecclesiam ejusdem civitatis pro suis funeribus.* Haec quaestio ad illud recidit, *an jus eligendi sibi locum sepulturae,* singulis fidelibus assertum lege canonica, *complectatur jus eligendi pro officiis exequiarum* ECCLESIAM QUAE NEC SEPULCHRA HABET UBI CORPORA CONDANTUR, NEC PROPRIUM COEMETERIUM, *praetermissa Ecclesia parochiali defuncti, in eadem civitate.*

S. Congregatio Conc. Trid. haud semel declaravit, non ablata fuisse jura proprii sepulchri per leges civiles quae inducendo coemeteria publica interdixerunt ne deinceps cadavera conderentur in Ecclesiis, seu regularibus, seu parochialibus; quamobrem reliqua quae consociari possunt cum proprietate sepulchri et sunt hujus juris consectaria, v. g., delatio cadaveris in Ecclesiam sepulchri, suffragia et aliae functiones funerales, illaesa manserunt. *Verum quaestio proposita modo resolvi non potest iisdem S. Cong. definitionibus; siquidem perpendimus, an jus sibi eligendi sepulturam concedatur fidelibus* ETIAM PRO ECCLESIIS QUAE NEC ACTU HABENT, NEC UNQUAM HABUERE SEPULCHRA PROPRIA, *ad sensum canonum.* NEGATIVE *respondendum censemus, salvo doctiorum judicio, quia nativo sensu textuum juris canonici, verba* ELIGERE SEPULTURAM *indicant directe* ELECTIONEM LOCI *ubi tumulandum sit cadaver; caetera sunt consectaria,* quae scilicet praecedunt, comitantur, seu sequuntur tumulationem, nempe sepulturam; unde sequi putamus jura allata non posse intelligi de Ecclesiis de quibus ortum est dubium propositum.[2]

I again insist that the whole difficulty hinges upon the proper interpretation of the word *sepultura.* Father Martin uses it in more restricted sense, as referring mainly to the funeral rites, whereas I maintain that, in its canonical sense, as used here it means the place of *burial.* To select this is the right of all who are not excluded by law from this privilege. To perform the funeral services may follow such a selection if clergy are attached to the place selected, and these are entitled to the major part, at least, of the emoluments, *secus non.*

The persistency, or stubbornness, if you will, with which I insist upon this interpretation of the law in question, is based upon what I was taught by my dear old text-book at Louvain, many years ago, which sums up this difficulty as follows: "Cum igitur modo fideles in quavis ecclesia *sepulturam* eligere, *vel sepul-*

[2] Vol. II., pp. 474-476.

crum habere possint, ordo postulat: 1. Ut defunctus SEPELIATUR IN ECCLESIA *quam elegit.*" The author—Joannes Cardinalis Soglia—then quotes the decree of Boniface VIII, cap. Animarum de sepult. in 6, which threatens every one with excommunication, especially *religious* and *clerics,* who induce persons to be buried in the churches or the cemeteries of these religious, etc., if they be not the churches of the deceased. He declares that two classes of persons are excluded from the right of selecting a burial place: (1) " impuberes—ob consilii inopiam, (2) Religiosi, qui propriae voluntati renuntiarunt. Et religiosi quidem in monasterii ecclesia, vel coemeterio *sepeliendi sunt* . . . impuberes autem . . . sunt cum suis majoribus vel in parochiali ecclesia *tumulandi.* At puberibus . . . licet sibi eligere *ecclesiam vel coemeterium in quo sepeliantur,* nam electio sepulturae, veluti jus spirituale censetur."

2. Ut si absque sepulturae electione quis decedat, in *sepulcro* suorum majorum *humandus sit.*

3. Ut quicumque sibi *sepulturam* nec vivens elegerit, nec gentilitium seu familiare *sepulcrum* habeat in quo *tumuletur,* in sua parochia sepeliendus est, exceptis tamen, (a) Cardinalibus et Praelatis. (b) Canonicis Beneficiariis, imo sacerdotibus et clericis omnibus, quoties in ecclesia beneficii, aut in ecclesia matrici *sepulcrum* adsit iisdem tumulandis distinctum. (c) Oblatis. (d) Demum uxoribus viduis quae in sepulcro viri sepeliuntur . . . et si qua mulier pluribus nupserit, in sepulcro ultimi mariti humanda est.

All of which proves clearly that in all these cases and exceptions the first consideration is always the *electio sepulturae* as a *burial place* and not simply the selection of the church wherein the funeral rites are to be performed.

The learned canonist and Franciscan, Reiffenstuel, puts the whole difficulty in a very clear light. He says:

Notandum prius *sepulturam* tripliciter accipi. 1. Pro jure sepeliendi corpora seu cadavera mortuorum. 2. Pro *ipso loco,* in quo cadavera sepeliuntur. 3. Pro actu, ritu seu officio, quod in humandis et sepeliendis corporibus impenditur. Then he goes on to say: " In praesenti praecipue erit sermo de sepultura *in secundo sensu, quatenus nempe significat locum,* in quo cadavera mortuorum sepeliuntur. Et de hoc quaeritur: 1. Quid sit SEPULTURA? Resp. EST LOCUS auctoritate episcopi benedictus, in quo cadavera Catholicorum pie decedentium sepeliuntur." Again: " Locus sepulturae ordinarie est coemeterium "—extraordinarie Ecclesia. Then he puts the question: Ubinam quivis seu in quo coemeterio, vel ecclesia

sepeliri debeat? Resp. Qui sibi eligit *sepulturam* IN EA *sepeliri debet*, etsi sit aliena (cap. 1. h. t. ibi: "Nulli tamen negamus propriam eligere sepulturam, et etiam alienam: Dominus enim et magister elegit alienam ut propriam"), dummodo non eligat *locum profanum* sed religiosum, *cui vel a jure communi vel ex privilegio jus sepulturae competit.*

Resp. II. Qui sibi sepulturam non eligit, sepeliri debet in sepulcro majorum suorum.

Resp. III. Qui non habet *sepulturam majorum*, nec aliquam sibi eligit, *sepelitur in sua parochia.*

Could anything possibly be clearer to define the word *sepultura* as the place of burial when there is question of selection? See Reiffenstuel, IV, p. 568 ff. With the clear declaration of Reiffenstuel I may safely rest the case and shall say no more upon it. However, Father Martin will most probably claim that I am—unintentionally, however, "misrepresenting" the authors quoted, and will insist upon his interpretation of the law. Now, to whom shall we go for an authoritative decision?

FERDINAND BROSSART.

Covington, Ky.

THE FACULTIES OF AMERICAN BISHOPS "AD QUINQUENNIUM."

Qu. When I was ordained, the bishop sent me to do missionary work with an old pastor, who, owing to bodily infirmity, could not do much more himself than say Mass on Sundays and holidays of obligation. I received no special document specifying that I had the right of absolving from certain censures, or to grant dispensations ordinarily reserved; but I knew from the list of *Facultates quae episcopis nostris concedi solent*, at the end of my text-book (Sabetti) of theology that priests usually received these faculties. Later on I learned from a priest who is familiar with chancery practice, that the faculties granted to our Bishops *ad quinquennium* were recently changed, and that the list given in Sabetti under the titles *Facultates ordinariae* (*form. I*) and *extraordinariae* (*form. C, D, and E*) is no longer the one which actually represents the faculties granted at present. I asked the chancellor of my diocese what was the actual state of things in this matter. He assured me that there had been no change. Is there any foundation for doubt?

Resp. There has been a change. Within the last two years

the *Facultates extraordinariae* granted under *formulae C, D, E,* have given place to a series of *Facultates extraordinariae* under *formula T.* Since, however, the latter contain all the faculties comprised in the old *formulae C. D, E,* with the addition of some others, the list in Father Sabetti's volume needs only to be amended by some additions. Moreover, the bishops, whose *Concessio Facultatum extraordinariarum,* given for the term of five years, has not yet expired, could not make use of the extra faculties except by special indult. It is safe to say that on renewal of the *quinquennial* faculties the *formula T* will be adhered to in the main until the proposed new Code establishes further changes.

THE OBSERVANCE OF FAST AND ABSTINENCE IN THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your estimable and useful *Year Book,* page 149, occurs a statement that is somewhat misleading to your admirers in the West. You say that the Fridays in Advent are days of fast and abstinence (excepting in the States of Illinois, Iowa, Texas, and the Province of St. Paul).

In certain parts of the old Spanish grant, as in New Mexico and the south of Colorado, neither priest nor people observe the Friday abstinence the year round. Moreover, from investigations which I made two years ago, I infer that the Friday fast is not observed in the Provinces of Chicago, Dubuque, St. Paul, San Francisco, Santa Fe, and, I think, Cincinnati. In lower Canada, however, the law prescribes fast and abstinence on both Wednesdays and Fridays of Advent. Thus far I have failed to find whether the exceptions in regard to the Advent fast were introduced into the western Provinces by custom, by dispensation, or by diversity of legislation. P. GEIERMANN, C. SS. R.

IMPEDIMENTUM MATRIMONII EX METU GRAVI ORIENS.

Qu. A lady came to me with the following difficulty: Caia, a baptized Catholic, forced Caius, a baptized Presbyterian, to marry her, bringing against him the charge of seduction. He was arrested and compelled to choose between prison and marriage.

He chose marriage, at which the judge assisted; but the marriage was never consummated. As soon as released from custody, Caius went away, and has not been seen since that time by her.

Now she wishes to marry a Catholic. What is to be thought of the marriage before the judge? It took place before the publication of the recent Papal Decree, *Ne temere*. PAROCHUS.

Resp. If Caia's sworn statement of seduction be true, her subsequent marriage contract with Caius in presence of the civil judge would seem to have been valid. The threat of a sentence of imprisonment may indeed be regarded as a source of grave fear, such as would ordinarily interfere with the freedom of consent required for the validity of a contract. Such fear being used to force Caius to consent to the marriage would constitute a diriment impediment to the marriage, if it were clear that the judge had acted *unjustly* in threatening Caius with the sentence of imprisonment. The injustice of the sentence might arise from two sources: either from the fact that the judge who employs the threat has not the proper authority to force Caius to accept the alternative; or else because the penalty is unduly severe and out of proportion (in the common estimation) to the crime; or what is practically the same, because the alternative mentioned is unfair to the culprit, who might atone for his wrong by compensating, in some way less ruinous to his reputation, for the injury done to Caia.

As to the right of the judge in the case to impose the sentence there can be no doubt. The common law gives him authority to do so. As to the juridical verdict concerning such penalty for seduction, whatever may be the common estimate of its justice in other communities, it is generally understood and admitted in the United States that imprisonment is a most adequate penalty for the crime of seduction, and particularly in cases where the woman has proof of the implied or expressed promise of marriage. The penal law in this case is based upon the public necessity of protecting the moral integrity of the community from criminal adventurers who cannot be reached and controlled by the vigilance of ordinary

police forces such as are employed in European countries, where the territory is more circumscribed and the opportunities of escape from crimes of this nature are less open than in America. Nor does any evident injustice appear in the fact that imprisonment is made the sole alternative of atoning for the crime of seduction, if the law so states it or the judge deems it wise for the common good to so limit the penalty. Every citizen is aware of the risk to which he exposes himself by the transgression, and the custom of our courts has stamped the law with the fixed penalty as a proper restraining medium of lawlessness and cruelty.

D'Annibale, who is a good authority on this subject of modern civil law in its relation to Catholic morals, in discussing practically the same case mentioned by St. Alphonsus, asks: "Quid si judex laicus, eum qui mulierem defloravit vi, aut spe (non promissione) matrimonii detrudat in carcerem, non antequam eam duxerit dimittendus, ut in foederatis Americae Septentrionalis provinciis, an, si hoc metu inductus eam ducit, matrimonium irritum sit? Videtur enim metus injustus, et quoad modum, quia laicus cogit; et quoad substantiam, quia adempta *optione* ducere cogit." He answers: "Non puto: nam nec injustitia quoad modum subest (si forte obesset), quia et Reipublicae interest coerceri hujusmodi crimina; nec quoad substantiam, quia optio ex consuetudine profluit, cujus, ubi non obtinet, nulla vis est. Sane olim sponsalium proditores cogebantur, vel adhibita excommunicatione ad nuptias coeundas." (Lib. III, Tract. VI, De Matrim., n. 443; not. 19 ultim. edit.)

THE "ALLELUIA" DURING LENT.

Qu. According to the rubric preceding the office of Septuagesima Sunday, *Alleluia* is to be omitted after the Gradual at Mass and in the Canonical Hours until Holy Saturday. Does that rule apply also to those passages in which *Alleluia* occurs as a regular part of the text—for example in some of the antiphons, such as the fourth at Lauds in the office of Confessors, or of Virgins, or in the third nocturn of the votive office of the

Apostles? Should not the antiphon be read in full, *e. g.* "Lux orta est justo, alleluia, rectis corde laetitia, alleluia," since the office is expressly designed for *extra tempus Paschale?* Or is the *alleluia* to be omitted wherever it may occur?

Resp. The termination *Alleluia* is omitted during the penitential season from Septuagesima to Easter, wherever it occurs. The Rubrics are explicit (Rubricae Generales, Tit. XXI, n. 6). Moreover, the S. Congregation of Rites, answering the question, whether antiphons which contain *Alleluia* are to be recited throughout the year with *Alleluia*, replied: Yes, except during the time from Septuagesima to Holy Saturday. (*Decret. auth.*, 12 July, 1892.)

THE BLESSING FOR THE EIGHTH LESSON IN THE OFFICE OF ST. MICHAEL.

Qu. I have been frequently puzzled by the form of the blessing which precedes the eighth lesson in the office of St. Michael for whom the liturgy assigns two feasts (8 May and 29 September). In both, the rubric for the blessing reads, "*Quorum* festum colimus, *ipsi* intercedant, etc." Why is the plural required here, whereas in the office of St. Gabriel the singular form is retained?

Resp. The feast of St. Michael in the Roman office has, strictly speaking, the title of *Festum S. Michaelis et SS. Angelorum.* Hence churches dedicated to the "Holy Angels" properly celebrate their titular or patronal feast on that of St. Michael. The prayers and other forms of the liturgy connected with the two feast days mentioned justify this title and render the form *quorum festum colimus* perfectly applicable.

THE RECITATION OF THE ROSARY INSTEAD OF THE CANONICAL HOURS.

Qu. What authority is there for the opinion that to have heard confessions for five hours on Saturday evening excuses from Matins and Lauds on the following Sunday? I have not been able to find any decree on the matter. SACERDOS.

Resp. According to the ordinary "faculties" granted to Bishops of the United States *ad quinquennium*, priests receive the privilege "*recitandi rosarium . . . si divinum officium ob aliquod legitimum impedimentum recitare non valeant.*" (Form. I, art. 26.) In order to give definite interpretation to this faculty, and to specify the circumstances under which it may be used by priests who are detained in the confessional for a considerable portion of the afternoon and evening on Saturdays and the vigils of great feasts, some of the Bishops regularly dispensed from the obligation of reciting Matins and Lauds of the following day all priests who heard confessions for five hours (continuously or with interruptions), provided they recited the Rosary, which meant ordinarily the fifteen decades, as the S. Congregation of the Office had declared.[1] The bishop might reduce the obligation for good reasons to five decades. This concession of the Rosary as a regular commutation for Matins and Lauds obtained the force of local legislation by receiving the sanction of the Holy See in form of pontifical indults granted to particular dioceses. Subsequently it became the custom to apply the interpretation as the measure which the faculty allowed to priests at large, or which bishops were free to grant by way of exemption in special cases.

THE "CONFITEOR" IN THE ABSENCE OF A SERVER AT MASS.

Qu. When a priest celebrates Mass without a server, does he repeat the *Confiteor* and the *Misereatur;* or does he say them only once, as in the recitation of the Office?

Resp. In 1875 the Right Rev. Tobias Mullen, Bishop of Erie, put the following similar question to the S. Congregation of Rites: "Si sacerdos celebrat sine ministro, debetne bis dicere *Confiteor* ante Introitum?" The answer was simply *Negative.* (S. R. C., 4 September, 1875, n. 3368.)

[1] See Putzer *Commentarium*, n. 168, ad. 1.

Criticisms and Notes.

PEACE AND HAPPINESS. By the Right Hon. Lord Avebury, P.C., LL.D., M.D. New York, London, Bombay: The Macmillan Co. 1909. Pp. x-368.

A Catholic reviewer has seldom the pleasant experience of agreeing so fully with an author differing from him in religious belief, as is the case with the one whose good fortune it is to introduce the book at hand. This consentience is the more gratifying, though not the less singular, when it is noted that the book in question deals with a subject that affects the deepest and fullest nature of man, one therefore in which religion would seem to demand much consideration and hence be likely to occasion divergence of judgment. Perhaps indeed the consonance indicated is due to the fact that the author has not chosen to enter very deeply into the philosophy of his subject. This he might indeed have done had he so pleased, since his scholarly attainments are unmistakable, attested as they are by the unusually large number of academic distinctions and affiliations attached to his name—the mere abbreviated signs of which honors occupy some six square inches of the title-page. Moreover, the intrinsic evidence for the author's learning—broad and polite, if not profoundly philosophical—appears in every one of the eighteen chapters that make up the book. Each of them is bright with gems of thought drawn from the master minds of sage and poet of many tongues and climes and times. And to these gems the author has contributed from his own mental store most appropriate interlacings and settings. There have recently appeared not a few books treating of the same general subject, and the names of Lubbock, Hilty, Peabody, Pastor Wagner, and amongst Catholic writers Fr. Kelly, are well known to those familiar with the late corresponding literature; but without wishing to detract in any degree from the merits of the authors just mentioned, one may venture the judgment that Lord Avebury's book deserves, if not the first, at least a prominent place of honor in its class. It is a temperate, healthy, beautiful book, one that every intelligent man or woman will be the better and the happier for having read. There are two chapters on religion

and theology respectively in which one meets with a few statements from which a Catholic would dissent—those for instance which deny the *will-element* in faith (pp. 319 and 326), and the following: "St. Onofrius was canonized because he went into the desert and did not see anyone or do anything for sixty years; St. Etheldreda because she never washed—except, perhaps, we are told, before some great festival of the Church" (p. 321). Lord Avebury knows better than this. Why did he write it?

DIEU ET SCIENCE. Par J. de la Perrière. Tome I, pp. xii-344; Tome II, pp. 369. Paris, Lyons: Emmanuel Vitte. 1909.

WHAT IS LIFE? A Study of Vitalism and Neo-Vitalism. By Bertram C. A. Windle, M.A., M.D., Sc.D., LL.D., F.R.S., F.S.A. St. Louis, Mo.: B. Herder; London: Sands & Co. 1909. Pp. xii-147.

THE CATHOLIC CHURCH AND SCIENCE. London Catholic Truth Society. 1908.

Of the making of many books on the harmony between faith and science there would seem to be no end. Nor should there be an end so long as the charge of discord continues to be maintained by the enemies of religion. Only, let us have books made by those who have familiarized themselves thoroughly with the facts and theories of science as well as with the truths of faith, and who possess the art of expression as well as of debate—qualities not always associated in the same head. Such books, it is a pleasure to note, are those here introduced. They are written by men of science who know how to defend the faith.

Dieu et Science is a work in which physical science is shown to be the ally of philosophy in demonstrating the existence of a necessary Being, the Creator and Sovereign of the Universe, God. Regarding matter, the world, life, intelligence, reason, society, the author asks the three questions—what, whence, why; and philosophy aided by science furnishes the answer that the existence, origin, and end of all things inevitably postulate God. The learning and strength of the author's argument are seen at their best in his treatment of the origin of vital forms and of man. A large part of the second volume is devoted to the thaumaturgical argument for the divine existence: (1) our Lord, His existence and divinity; (2) belief in Him; (3) His indwelling in the Church; (4) the great historical miracles (the destruction of

Nineveh and Jerusalem, the life and work of B. Jeanne d'Arc), Chiefly on these lines is the argument built. The work, it will thus be seen, is on the whole valuable as a positive exposition of the Catholic philosophy of Theism, whilst at the same time it has a distinctly apologetical power. Although not beyond the capacity of the average intelligent reader, it will be best appreciated by the advanced student.

Professor Windle's *What is Life?* is likely to be already known to the present reader, as it has been before the public for a year or more. It is introduced here for its philosophico-apologetical importance, though the author probably had no such relationship in view when writing it. The book has a place amongst the well-known series of "Expository Essays in Christian Philosophy," and is an expansion of the lecture entitled "The Secret of the Cell" which appeared in the "Westminster Series" (1906). The author's expressly avowed aim has been to prove that the phenomena of living matter "cannot be adequately explained in terms of chemistry and physics" (p. 138), that there is "something over" in living matter which does not exist in non-living. This residue the scholastics, new and old, call substantial form, a root-principle of life, etc., and would define it as "a simple, incomplete substantial principle immersed in matter." The non-scholastic neo-vitalist would call it "vital force or vital energy," and would define it as the force that controls and directs the physical and chemical activities of living matter. Both terminologies express the same thing essentially, and Dr. Windle abundantly shows that the tendency of recent biology is toward neo-vitalism and consequently toward the scholastic theory of vital forms. In support of this vitalistic theory he brings together a large amount of scientific—biological—evidence, as interesting as it is demonstrative. While disclaiming to deal with the question of the human soul and its relation to the activities of the body—a matter, *he* thinks, for theologians, but which, some *others* think, belongs to philosophers; while moreover desiring not "to wander in the paths of the philosophers and debate the nature of the vital force" (p. 143), nevertheless, by proving that vital phenomena manifest the transcendency of "life" over mere matter, he lays firmly the foundations for the arguments that prove *a fortiori* the transcendency of the principle of life, the soul, in

man, and thus prepares the way for the demonstration of the spirituality and consequently for the createdness and also the immortality of the human soul. The work has thus an indirect apologetical value, though directly it is the scientific groundwork of a philosophical theory.

Under the title of the third book named above—*The Catholic Church and Science*—are gathered several lectures and short papers treating mostly of subjects on the borderland of faith. These are four essays by Father Gerard, S.J., on Agnosticism, Modern Science and Ancient Faith, Science and its Counterfeits, Scientific Inexactitudes, respectively. Father Northcote contributes three chapters: Reason and Instinct, The Powers and Origin of the Soul, The Use of Reason. Professor Windle, author of the book just noticed, has two papers, the one on Scientific Facts and Hypotheses, and the other on Some Debts which Science owes to Catholics. There is also a chapter on Pantheism by Mr. William Matthews, and another on the Decline of Darwinism by Mr. Walter Sweetman. The names of the eminent authors are sufficient guarantee for the solidity and literary finish of the volume, which cannot fail to strengthen the faith of intelligent Catholics and to help inquiring non-Catholics on the way.

THE BANKING AND CURRENCY PROBLEM IN THE UNITED STATES. By Victor Morawetz. New York: North American Review Publishing Co. 1909. Pp. 119.

Why is money "tight"? In sober earnest, why? Do not jingle your coin and say "It isn't." If it isn't, it was and will be; or, if not with you, with other folk at least. Why then at any time and anywhere is money tight? The question is not easy to answer. Hence the many and discordant guesses at the riddle. The author of the above little book goes right to the banks for a solution. Tight money or stringency of the money-market means that the banks are not in a condition to grant further credits or are compelled to reduce the amounts of their credits. This inability may be due to several causes: (1) because the bank reserves have been reduced by unusual withdrawals of lawful money (for instance, to meet Government duties or taxes; to provide circulating medium for moving the

crops in the West and South; to be hoarded up by the panic-stricken, etc.); (2) because through unusual business activity the aggregate amount of credit desired has been increased to the limit permitted by the bank reserves of lawful money (p. 11). Other causes, of course, there are; but these are the principal ones. In order to meet them, the problem, as stated by the book at hand, is obviously to find a way: (1) to avoid a depletion of bank reserves, and the consequent large reduction of bank credits, at times when for one reason or another lawful money is withdrawn by bank depositors; (2) to enable the banks in times of great business activity to expend their deposit liabilities, loans, and discounts, and also adequately to increase their reserves of lawful money (p. 12).

Now there have been many solutions offered to meet this two-fold problem, a number of which our author discusses and rejects. His own proposal is the establishment of "some central agency, having power to control the volume of uncovered bank-note currency of the United States, without creating a central bank vested with a monopoly of power to issue bank-notes and able to dominate all the banks in the country." For reasons fairly obvious the author rejects any monopolistic centralization of banking power. However, his plan would "authorize the National Banks to issue notes upon their joint credit, and to control the uncovered amount of these notes by the joint action of the Secretary of the Treasury and of a managing board or committee elected by the banks" (p. 87).

The plan would therefore seem to be a bank federation to regulate the financial world, analogous to our governmental federation which regulates the political and civil life of the nation—a plan in which a central banking agency should be jointly established by the banks of the country to regulate and supplement their powers without cramping their limited autonomy. Mr. Morawetz discusses at some length the various features of his proposal. Into these we cannot follow him here, but we can recommend his book to the readers who take an intelligent interest in the present financial situation and its betterment. They will find in it a clear and an eminently sane discussion of certain economic principles which, if elementary, are for that very reason far-reaching in their application and importance. The book does not deal with the philosophy or with the morals of finance, but with its central mechanism and its chief laws of

working—agencies which reflect and in turn react upon the whole life of the people. From the latter point of view as well as from its generally informing influence it should interest the clergy.

SUPPLEMENTUM THEOLOGIAE MORALIS P. JOANNIS PETRI GURY, S.J. Acta et Decreta S. Sedis. St. Louis, Mo., Rome: B. Herder. 1908.

ADDITAMENTA AD SYNOPSIM THEOLOGIAE. Pro Anno 1908. Auctore Ad. Tanquerey. Romae, Tornaci, Parisiis: Desclée & Socii. 1908.

There is hardly any particular reason why the above *Supplementum* should be accredited to Gury's volume of moral theology rather than to any other textbook on the same subject, unless it be the fact that it contains a table of "Errata Corrige" referring to the fifteenth edition of the theological manual by the veteran author. For the rest, we have here simply a dozen important documents issued by Pius X during the years 1906 and 1907; these include the new *Syllabus,* the Encyclical *Pascendi,* and the Decree *Ne temere,* but without comment or any reference to Gury's text. As a collection of certain official decrees it is, of course, useful to the student.

Father Tanquerey's *Additamenta* have a more definite purpose. He discusses in the first place the value of Immanence as a method in modern apologetics, with reference to the decree *Lamentabili.* The second part of the pamphlet is a detailed examination of the nature, sources, and merits of the Modernist theories, as represented by Loisy, LeRoy, Tyrrell, and the reactionary parties in Italy and Germany. His suggestions for refuting Modernism as a systematic defence of religious belief are practical and well-defined. A third part of the brochure is devoted to an exposition of the decree *Ne temere,* and to a survey of the literature on the subject.

Literary Chat.

It should not be ascribed to any unappreciativeness of good poetry that the REVIEW has delayed its reference to the collection of verses entitled *The Bells of Atchison and Other Poems,* by the Rev. Andrew Green, O.S.B. (St. Benedict's College, Atchison, Kansas). Even the muse must at times submit to the spatial limitations of a periodical. Father Green has wrought not a few gems of poesy, and the bookmaker's art has

given them a beautiful and appropriate setting. If here and there the "Bells of Atchison" do not peal with the same rhythmical precision as "the Bells of Shandon that sound so grand on the waters of the river Lee," the occasional lack of accord may be easily condoned in favor of the thought and the truly poetic and religious sentiment reflected by not a few of the pieces. The following stanzas, taken from "A March Verse", are appropriate to the season, and may serve as a fair illustration of the author's muse:

"The virgin snows are fled
They have resolved them to repenting tears,
To mourn the joys that yield to sterner fears
When youth is sped.

"Now do the March winds moan:
They sing the Lenten lamentations low
And weep the bitter drops, that yet must flow
Sin to atone."

Then the joyous aspects of March are presented when

"the clouds unveil anon to visions fair
of better climes"—

and a glimpse is suggested of the scene

"When heaven's portals seem to stand ajar."

The festivals of March are here happily connected:

"There Blessed Joseph stands,
Keeps loving watch, thro' all these blustery days;
There Thomas, Angel Doctor, pens the lays
For Seraph bands.

"Loved Erin's saint is there,
And Benedict with all his children blest,
Sweet Mary, humbly bowed to heaven's behest,
Ah, vision fair!"

Another "wreath of song" that has been allowed to gather a little dust on the reviewer's table is Dr. O'Mahony's *Harmonies "De Deo"* (Dublin: M. H. Gill & Son). It is a slender booklet of some thirty pages of verse, with a somewhat longer appendix in prose on the etymology and theology of the divine names. The collection adds to the study of theology a fresh suggestiveness which is none the less—or rather all the more—thoughtful and devotional, because it is conveyed through a poetical medium. The verse is not always as smooth as it might be, but the spirit of poesy is not wanting and the muse claims to sing spontaneously—to sing

"As men at work will sing,
As birds at time of nest-building,
As Nature everywhere through Spring
Labor-lightening sings."

Or to complete the "apologia"—

"I only claimed the poet's word
As who time-thought's harmonies heard,
Through his own spirit self-averred
Truths of eternity:
So sang as of its life's accord
To Time's truth sings Spring's gladdened bird,
Or sounds the breeze-swept tree."

"From the known to the unknown"—the phrase might stand for a canon of scientific method or as a line from the Spencerian philosophy. In its latest usage, however, it is the title of "a simple catechism" (*Du Connu à l'Inconnu.* Paris: P. Lethielleux), by a French priest who reserves his name under the caption "Auteur du Catéchisme expliqué sans Maître". His present purpose is to set forth the elements of religion in their logical interrelation and in a form adapted to the child's mind and interest. That he has perfectly succeeded in so difficult an undertaking one may hesitate to assert. That the effect, however, has been so far successful as to deserve the recognition of those whose duty it is to instruct the little ones may be confidently declared.

If the cause of justice and truth does not triumph in France, it will not be because the pen is not enlisted in its service; but only because the sword has again proved itself mightier. Among the more recent instruments of defense and attack are the *Études Contemporaines* which form the first part of a *Nouvelle Collection Apologétique,* issued under the patronage of Mgr. Gibier, Bishop of Versailles. They appear in neat little brochures of 128 pages each (60 centimes), and are ably written. The latest additions to the series are *l'Église de France devant le Gouvernment et la Démocratie* and *la Crise intime de l'Église en France;* both by M. Paul Barbier (Lethielleux, Paris).

The Redemptorist Fathers of Boston have added to their missionary methods of reaching the people by the publication of a series of booklets under the title of *Angel Library.* The purpose is to spread instruction and practical devotion in conjunction with the missions given by the Fathers, and thus insure a certain permanency in the results of their preaching. We have before us Booklet No. 3, containing the devotion of the Way of the Cross by St. Alphonsus, in thirty pages, neatly printed and well illustrated. The enterprise of the "Mission Church Press, St. Alphonsus Street, Boston" is, we understand, under the direction of the Rev. Henry Borgmann, whose studies in medieval religious literature will be remembered by some of our readers.

Doubleday, Page & Co. (New York) have published an important volume dealing with the Single Tax Theory, which, in view of the widespread study given to the subject as a serious offer toward the solution of the great social problems now under discussion, needs to be well understood by priests who would be equipped for an intelligent participation in the vital issues of public life and the things that concern the economic welfare of our people. The book is by C. B. Fillebrown, late President of the Massachusetts Single Tax League, and is entitled *The A, B, C of Taxation.* Perhaps most priests would differ from an author who appears to reassert the principles of Henry George, on the ground that the application of them in practice is necessarily limited, and this very limitation is calculated to cause misunderstanding of them. But none of us can afford to ignore the ethical value of the principles which the theory advocates, and for a good study of this Mr. Fillebrown's volume presents a model object-lesson, whether we agree with his conclusions or not.

The question of the attitude of the Greek and Russian (schismatic) churches toward reunion with Rome has been agitated with a certain amount of sanguine interest by the influential leaders of Panslavist type, not only in Europe but in America, ever since Leo XIII showed a favorable disposition to come to terms with the patriarchal hierarchy. The Rev. Adrian Fortescue's studies have thrown some light on the attitude of the "Orthodox Church" and seem to show that the schismatic chiefs are not disposed to put themselves in touch with Catholic authority. There is, however, a large element of the clergy in the Russian Church who are discontented with the drift which the old theology is allowed to take toward the scepticism which its Greek schismatic sister is steadily importing from Germany.

On this subject Dr. George Matulewicz has thrown some light in the preface of his book *Doctrina Russorum de Statu Justitiae originalis.* Another useful contribution to the literature of the subject comes to us in the form of a series of "Études de Théologie Orientale", the first instalment of which is a *Histoire du Canon de l'Ancien Testament dans l'Église Grecque et l'Église Russe,* by the Abbé M. Jugie. It demonstrates the view expressed above, that the Greek and Russian churches are drifting apart in the matter of doctrine and discipline. Of the Russian Church which goes in the direction of Catholicism as professed by the Uniates, there are nearly ninety million communicants. Of the Greek schismatics fostering Protestant principles there are only about ten million. What an accession to the true Church, could the Russian clergy be brought to understand that the nearest accomplishment of their aim to return to full Apostolic orthodoxy lies in union with Rome!

The Dominican School of Biblical Studies at Jerusalem is doing magnificent work under the leadership of the scholarly members of the community at St. Étienne, as is shown by the reports of original research

work given in the regular organ of the school. Père Lagrange, O.P., the president of the school, has recently made a journey into Egypt, which led to important discoveries by him regarding the monotheistic traditions of the early inhabitants of that country, whence Israel is supposed to have derived much of its religious customs, although adapted and consecrated to the true worship of Jahwe. We shall have an original article on the subject in an early number of the REVIEW from the pen of Père Lagrange.

To the "Sixpenny Editions of Standard Works by Catholic Authors" (Longmans, Green & Co.)—a series which already includes Newman's *Apologia,* Fouard's *Life of Our Lord,* and Gerard's *The Old Riddle and the Newest Answer*—has recently been added the late Mr. Devas's *The Key to the World's Progress.* It comes in a clearly, though closely printed, pamphlet of eighty-five pages. A good book to spread amongst the educated—non-Catholic as well as Catholic.

There have recently appeared in France several Catholic books dealing with matters and persons in England. And first in importance and merit is *Le Catholicisme en Angleterre au XIX^e^ Siècle,* by the eminent Academician Paul Thureau-Dangin (Paris: Bloud et Cie.). The author had previously written a work in three volumes on the Catholic Renaissance in England (same publishers). The present book is in a measure an epitome of the larger work, whilst at the same time it embodies the author's course of lectures delivered last spring at the Catholic Institute, Paris.

Quelques pages sur le mouvement Catholique chez les Femmes en Angleterre par L. de Beaurriez (Paris: Perrin et Cie.) is the title, sufficiently suggestive of its leading subject, of another recent book within the same group. It may be said to supplement M. Thureau-Dangin's *Renaissance du Catholicisme,* and so indeed does the author intend it—to place, as he says, "quelques feuillets à côté du magistral ouvrage de M. Thureau-Dangin comme on ajoute un fleuron à un monument" (p. 68).

Canon Mougney records the impressions of his visits to London during the recent Eucharistic Congress in a book entitled *Une Semaine à Londres* (Paris: Emmanuel Vitte). It makes entertaining reading.

Two charming biographies have recently appeared of two English converts—ladies whose lives were models of fortitude and devotedness to Christian ideals and womanly duty—Madame d'Arras—*Une Anglaise Convertie* (Paris: Beauchesne et Cie.) and Mrs. Pittar—*Mrs. Pittar et ses Enfants* (2 vols. Paris: Douniol-Téqui). Both are in part autobiographies, supplemented and annotated, the former by Père d'Arras, the lady's son; the other by Père Charruau, S.J., the well-known author of *Brother and Sister,* a story which in translation appeared first in the "Dolphin." The Countess de Courson contributes an interesting introduction to the life of Madame d'Arras. The autobiography of Mrs. Pittar

(Vol. I) is translated from the English (Dublin: *A Protestant converted to Catholicity by her Bible and Prayer-book and the Struggles of a Soul in Search of Truth*). Père Charruau has supplemented it by a second volume which carries the story of Mrs. Pittar's life to the end.

The Paris firm of Beauchesne et Cie. has recently published M. Auguste Hamon's Life of Blessed Margaret Mary (*Vie de B. Marguèrite-Marie*) in a smaller and less expensive form. It contains the same text, omitting the erudite notes of the larger volume, and should thus help to spread more widely a biography that is both historically reliable—based as it is on authentic sources—and as captivating as it is instructive and edifying.

One often feels the desire, at times the need, for some source of reliable information concerning the present status of the Catholic mission field. Who are laboring in China, Japan, East Indies, and so on? What progress has been made here and there? How do Catholic efforts and results compare with those of the Protestant missions? These and kindred questions often arise, but where shall one look for answers? The very excellent periodical *Catholic Missions* is instructive and interesting in this connexion. Those who read German have now at their command an excellent source of information in the Jesuit Father Krose's *Katholische Missionstatistik* (St. Louis, Mo., Freiburg: B. Herder). In a pamphlet of one hundred and thirty pages a very good survey is presented of the whole field, together with a comparative table of Catholic and Protestant missions. An English translation would doubtless be welcomed by many. Perhaps *Catholic Missions* could supply it in monthly installments?

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